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FRIENDLY MONGOLS.

WHEN we got within two or three hundred yards of the tent, the dogs set up the usual barking and began to make for us. The noise soon brought out some one who gave the alarm that the Russisans, as all foreigners are called in Mongolia, were coming, and the whole family defiled out for our protection. A little girl, swift of foot, gave chase to the biggest dog of the community and overtook it just in time to head it off from us. He was a huge brute with hanging jaws and when prevented from devouring us, walked slowly and sulkily away, seeming never once to look towards us again. This was rather dignified conduct, for Mongol dogs usually make frantic endeavours to seize strangers, increasing in outcry and vehemence as the object of their wrath approaches the tent. Even after a guest has been safely convoyed into a tent, it is no uncommon thing to see a dog put his head into a door and growl as if he felt he had been unjustly robbed of his due. This great fellow though, had better manners, and when driven off by the little girl, busied himself most actively smelling at herbs and grasses as if he had been a born botanist. At various distances from the tent we encountered various members of the family restraining various individuals of the dog community. As we passed them they fell into rank behind as forming a kind of rear guard, so that when we got to the tent door we were enclosed in a semicircular wall of men, women and children, outside of which barked in baffled rage the sum total of the dogs belonging to the encampment. Etiquette demanded that we should make a show of desiring the master of the house to enter first, etiquette also demanded that he should insist on our entering first, but the fury of the dogs, increasing every moment, made it safer to cut this ceremony short, and after only a momentary and feeble resistance, we dropped our sticks, ducked our heads, and hurried into the tent followed by the whole tribe of the family and neighbours. The disappointed pack of yelling dogs slowly dispersed and peace and quietness ensued.

Snuff bottles were produced, and kind and pointed enquiries were made as to the condition of the various Mongols, the state of their cattle as to fatness, and our peace and well being as to travelling. All these formalities had been gone through the day before in our tent, but custom seemed to require that they should be gone through again, with as much apparent attention and earnestness as if we had been in total ignorance of each others' states.

We had just finished these salutation ceremonies, when the barking and uproar of the dogs outside indicated the approach of another visitor. A girl was being sent out to see who the comer was, when, to the intense astonishment of the Mongols and our own great amusement, in leaped our little white dog, and the door way was instantly blacked by the great heads and open mouths of the dogs of the place, through which the little adventurer had successfully run the gauntlet. We had left him tied up in our tent, but somehow he had slipped his tether, ran the blockade and escaped by a few inches only. The Mongols were so amazed at his pluck in venturing among their pack of dogs, that they were inclined to think him *uncanny*, a suspicion which was manifestly increased when they learned that such adventures, and escapes of our little companion were of frequent occurrence.

In a pause of the conversation we had time to look about us. The tent was large and well floored with clean white felts. In the centre stood the grate, innocent of a fire. This tent being the "*best room*" was not commonly used, the roof felts and rafters were guiltless of the usual smoke varnish, and, except at new year's time, and other great occasions a fire was never lit in it. Round and round were ranged large red-painted boxes, indicating the affluent circumstances of the family and making good back rests to lean against. Suspended close to the roof and near to the door was a tiny piece of board on which a pair of swallows had built their nest and reared their young. In a minute or two both parent birds appeared at the hole in the top of the roof with their mouths full of flies. Though the nest is quite low down, within reach, the birds take no notice of the Mongols but go and come at their own sweet will, and after eyeing us suspiciously for a little, they ventured down to their clamouring young. Swallows' nests in tents are quite common. The Mongols like the birds and the birds like the Mongols. Building places are scarce and when a little board is hung up, a pair of swallows are likely to come. Those that fail to get "house accommodation" usually build in sand-banks. As we were looking at the parents we asked what they fed their young with. "*Flies*" replied the Mongols. "They take life then, are they not sinful, why do you harbour them?" Said a lama; "They have no udders, they have nothing but flies to

feed their young on and what can they do? Hoarhe, dear little creatures."

This is one of the many instances in which the Mongol's common sense and natural feelings get the better of his religious tenets. To take life is sinful, says Buddhism. A swallow employs most of its time taking life, and though, perhaps, theoretically, the Mongols regard the swallow as no less sinful, practically they make a favourite of it and welcome it to their homes.

Meanwhile the women of the tent had been busy. A little table was placed before each of us, and, as we had protested against drinking tea, white food, in various shapes and dishes, was handed over with due and friendly formality. Most of the varieties of white food, as preparations made from milk are called, are not palateable, but here we found some extra good sour cream, thick and clean, in glass cups and served up with the uncommon addition of brass spoons. This we did ample justice to, but of course had to break off and taste a crumb from the corner of one piece of a trencherful of hard sour masses of material for which there is no appropriate name in English. This rite accomplished, we were at liberty to clear the tables by handing back, with due formality, the various dishes, &c., that had been set before us.

Then followed conversation about the texture and make of foreign clothes, about foreign customs, and about the distance from Peking to foreign countries. When these subjects were exhausted, a curious looking instrument lying on the top of one of the boxes attracted notice, and one of the lamas volunteered to extract music from it. It was a fiddle, but "*such*" a fiddle. The main parts of it were a hollow box about a foot square and two or three inches deep, covered with sheep skin, and a stick about three feet long stuck through the sides of the box. It had only two strings and these consisted of a few hairs pulled from a horse's tail and lengthened at both ends by pieces of common string. The fiddle itself was uncouth enough but the bow beat it hollow. This last was a bent and whittled branch of some shrub fitted with a few horse hairs tied on quite loose. The necessary tension was produced by the hand of the performer as he grasped it to play. Fiddles are not uncommon in Mongolia, but this one seemed so rude and primitive that, even though we were the guests of the maker and owner, it was utterly impossible to refrain from laughter on beholding it. The lama to whom it belonged was not in the least annoyed or disconcerted at our mirth but, smiling quietly, took his bow, set the box on his knee, went through the preliminaries of tuning with all the gravity of an accomplished musician, produced from his purse a small paper of resin, applied the minutest quantity to the hairs of the bow

and, subsiding into a permanent attitude, proceeded to entertain his guests with the Mongol air of "Pinglang yeh." The strains of the fiddle were soft and low and pleasing in the extreme. Compared with the high "*skirling*" tones of many Chinese and Mongol instruments the sound of this one was more like that of some good piano touched by a skilful hand. The lama was a skilful player, as a few seconds sufficed to show. He had made the fiddle himself and knew how to use it, and he soon showed that highly artistic effects could be produced from a very clownish looking instrument. The lama played a few verses and it was then evident that it was time to stop him. There was a daughter in the tent, clad only in two garments of common rough Chinese cloth, but graceful and beautiful in build and feature. She was just reaching womanhood, and her mouth was adorned by a set of milk-white and perfect teeth. From the looks of the mother it was evident she wished her daughter to be asked to sing. We did ask her to sing and, after the usual amount of refusing and pressing, she overcame her bashfulness and began. The mother looked on pleased and approving, one or two more struck in, the lama scraped away on his two strings, and we had quite a little concert. The burden of the song was the praises of a maiden named Pinglang, and the words are supposed to proceed from the mouth of a disappointed suitor who is stricken with grief, when the girl finally mounts her horse and rides off in procession to be the wife of a more fortunate rival. The plan of the song is truly Mongolian.

The various birds singing on the temple roof, twittering on the plain, and floating on the lakes, are each asked in turn and in separate verses, if they have seen the marriage procession of the dear, the beautiful, the friendly Pinglang pass along. Even the rainbow, the five coloured and the nine coloured rainbow, is interrogated. The procession itself is described in a series of verses, the burden and refrain of each of which is that the little Pinglang is conspicuous as she rides along solitary in the centre. The song also enlarges on her beauties and graces. Her skin is like cotton or snow, her breath is like musk, even her perspiration is minutely characterised in a manner which to Mongols may be eulogistic but which would seem ridiculous to foreign ears.

It was a little difficult to start the singers in this song, but it was more difficult to stop them. Different versions seem to have different numbers of verses, and it was not till a long list of them had been slowly gone through that an opportunity could be found to terminate the performance by praising its merits. All the while that the singing went on, the fond mother sat with satisfaction beaming all over her pleased face, now casting proud glances at her daughter, now noticing

the effect of the display on the visitors. She was quite satisfied with the praise awarded, and the playing and singing were really so good that high commendation could be given without any exaggeration.

The impression of that visit dwells vivid in the memory still. The pleasure derived from it was doubtless much increased by the fact, that after long travelling in arid and parched places, sometimes among shy and unfriendly people, the valley in which that family lived was the first one we had entered, green and luxuriant from the summer rains. After weeks of parching and hot air for ourselves, and burnt and scanty pasture for our travelling cattle, it was delicious to breathe in a moist and kindly atmosphere, and to look with soothed eyes on the cattle, roaming in the soft greenness of fresh pastures. Then the well too, an essential feature in the landscape and calculations of a traveller in Mongolia, was stone built, capacious, and full nearly to the mouth with clear cool water. Behind, the valley ran up into a wedge point imbedded in a great hill; before, the valley stretched out and away, widening as it went, for miles and miles till it became a great plain bounded by a lumpy horizon of distant and indistinct hill-tops. Nearer and to one side, a low ridge was variegated and mottled by the different colours of a drove of some hundreds of horses up there to get cool. If there is a poetical spot in Mongolia that is it; if there is a comfortably placed and happy family in Mongolia that seems to be the one. To the passing stranger there seems little left to be desired, but there is another side to this picture. Of the ten or twelve inhabitants of that place, not more than one or two were free from disease and distress of body in some shape or other, and the mind never reverts to those scenes of beauty without seeing in the midst of it all, the prone form of a young man so severely afflicted by a common and easily curable disease, that the only posture he could assume with comfort was that of resting on his knees and elbows. Beauties of nature are often found in Mongolia, but beauty is only half the scene. No picture of the plains is true to nature or complete, without the attendant miseries and distresses which seem to be inseparable from the inhabitants.

HOINOS.

THE PRESENT STRENGTH OF PROTESTANT MISSIONS IN CHINA.

BY REV. JONATHAN LEES.

DRY as mere statisties are, one often gets precious material for thought out of them. When fairly understood, those rows of figures may even thrill us by their pathos and become radiant with poetic beauty. We find that they have power to stimulate and encourage us as less definite statements fail to do. And in christian

work, they frequently furnish the very weapons we need, whether for meeting the sneers of those who have little sympathy with our efforts, or for rousing to keener enthusiasm fainting hearts.

Some such thoughts as these may have passed through many minds on glancing over the recently published list of protestant missionaries in China. Yet few, perhaps, have thought of analysing it carefully, and those who have not done so, may be glad to have their attention called to some of the curious and interesting facts it reveals. Defective information may have led to error in a few particulars, but the following tables will be found, I think, correct enough for all practical purposes. I shall make few remarks upon them.

(a) According to a valuable statement published in Shanghai, there were labouring in China in the year 1864, 24 societies, occupying 11 principal stations, and represented by 189 missionaries.

In the list just published, although the names of 6 of those societies are missing, yet we find reported in 1877, 29 societies, occupying 46 principal stations, and represented by 302 missionaries, besides 3 who are unconnected.

There is therefore an *increase* in the 13 years of 5 societies, 35 stations, and 115 missionaries.

(b) As nearly as can be made out by comparison of the above lists, the *increase in the number of clerical missionaries* during this period is as follows.

<i>English.</i> (including 31 in the Inland mis.) as 43 to 109 or 150 per cent	
<i>American.</i>	, 44 „ 90 „ 100 „ „ (nearly.)
<i>German.</i>	, 7 „ 16 „ 130 „ „ „

In other words the *total* increase in the number of clerical missionaries is as 94 to 215, *i. e.* more than double. With respect to *medical* missionaries there are not data enough at hand for comparison.

(c) Confining attention now to the list for 1877, and arranging the names according to nationality, we find that there are now in China,

147 English missionaries belonging to 15 societies (3 unconnected)				
141 American	"	"	"	12 "
17 German	"	"	"	2 "
Total 305	"	"	"	29 "

(d) Of *unmarried missionaries*, there are reported,

	<i>Male.</i>	<i>Female.</i>	<i>Total</i>
English	36	+	20 = 57
American	17	+	39 = 56
German	4		= 4
	58	+	59 = 117

That is to say, more than one third of the whole number are unmarried, a far larger proportion than is, perhaps, generally believed.

The numbers of unmarried missionaries in English and American societies is seen to be about equal. But in English societies the majority of these are men, in American societies the majority are women. The reason is to be found partly in the character of the work undertaken by the China Inland and other English missions, where perhaps itinerancy receives more attention; and partly in the comparatively greater effort put forth by American missions in the important matter of female education.

(e) Of *missionaries absent on leave*, we find

	<i>Male.</i>	<i>Female.</i>	<i>Total.</i>
English	15		= 15
American	16	+	11 = 27
German	2		= 2
	33	+	11 = 44

or one seventh of the entire staff.

Some of these it is to be feared may not return, but their places will doubtless be filled up. 19 of those now away have been more than 10 years connected with our work, and are, therefore, men who must have gained valuable experience.

(f) Turning now to the stations occupied, but taking no account of the numerous out or sub stations, with respect to which our list gives no information, we learn that protestant missionaries in the Chinese empire are thus distributed.

PLACE.	NO. OF SOCIETIES.	NO. OF MIS- SIONARIES.	PLACE.	NO. OF SOCIETIES.	NO. OF MIS- SIONARIES.
Amoy	has 3	and 12	<i>Brought forward,</i>	36	124
*Bhumo	” 1	” 4	Hongkong	has 5	and 13
Canton	” 6	” 27	*Hwechow	” 1	” 1
Chefoo	” 5	” 12	*Kinchow	” 1	” 2
*Chinanfoo	” 1	” 3	*Kiukeang	” 1	” 8
*Chinkeang	” 1	” 6	*Kalgan	” 1	” 6
” (city)	” 1	” 2	Longhau	” 1	” 1
*Chong-lok	” 1	” 5	*Nanking	” 1	” 2
*Fatshan	” 2	” 5	Newchwang	” 2	” 3
Foochow	” 3	” 19	*Pauting foo	” 1	” 2
*Fumin	” 1	” 3	*Peking	” 7	” 28
*Funghwa	” 1	” 1	Ningpo	” 4	” 18
Fuk-wing	” 1	” 1	*Poklo	” 1	” 1
*Ganking	” 1	” 2	Shanghai	” 8	” 18
*Hankow	” 3	” 9	*Soochow	” 3	” 5
*Hanyang	” 2	” 2	Sinvu	” 1	” 2
Hangchow	” 3	” 11	Shaohing	” 3	” 6
<i>Carried forward,</i>	<u>36</u>	<u>124</u>	<i>Carried forward,</i>	<u>77</u>	<u>240</u>

PLACE.	NO. OF SOCIETIES.	NO. OF MIS- SIONARIES.	PLACE.	NO. OF SOCIETIES.	NO. OF MIS- SIONARIES.
<i>Brought forward,</i>	77	240	<i>Brought forward,</i>	86	270
Swatow	has 2	and 8	Tientsin	has 4	and 9
*Taiwanfu	„ 1	„ 2	*Wuchang	„ 4	„ 12
Takang	„ 1	„ 3	Wusueh	„ 1	„ 2
*Taichow	„ 1	„ 3	Wunchow	„ 1	„ 2
*Tatong	„ 1	„ 1	*Wuhu	„ 1	„ 1
Tungehow	„ 2	„ 9	*Tangchow	„ 1	„ 5
*T'ungehow	„ 1	„ 4		98	301
<i>Carried forward,</i>	86	270			

in all 98 missions occupying 46 principal stations with an average staff at each of $6\frac{1}{2}$ missionaries.

(g) The above list suggests many points of interest. For one thing, it ought to dispose, for ever, of the taunt that protestant missionaries confine themselves to the Coast and to treaty ports. Whether such was the case in past days or not,—whether, granting the fact, our predecessors were or were not amply justified in their course, we need not discuss. Anyhow, there is no room for the criticism to-day. The stations marked * are surely in the interior, if anywhere is to be so called; and they are more than half of the whole list. Some not so marked, might fairly enough be so, if mere separation from foreign associations and solitary toil are the matters in question. Tungchow is a case in point.

(h) As an illustration of the large amount of unstated work that must be represented by some of these 46 stations, and of the marvellous growth which has characterised the last few years, take two cases, with respect to which recent information happens to be available.

1. *The island of Formosa.*—Here the English Presbyterian mission commenced work in 1866. They now report 26 stations with average weekly attendance of 2500. The Canadian Presbyterian mission, yet more recent, reports 12 chapels with attendance of 600 or 700.

It is not clear whether these attendances are those for the Sabbath only, nor whether they include hearers as well as church members; the point I am now making is, that while our list assigns 2 stations to the one Society and one to the other, they have, evidently, 38 between them.

* The number of missionaries in this table is 301 not 305. This is owing to 3 in the "Inland Mission" being put down for provinces, while the exact location of the Canadian mission is not given. I must also confess to an inability to recognise some of the stations named, or to find them upon the map. In some cases, this arises probably from those variations in spelling which so often give trouble. Mistakes may have thus arisen in the table. I have done my best. In future lists, it would be helpful if the Chinese character could be inserted in marking the stations.

2. *The Shantung Mission of the Methodist New Connexion.*—This Society, according to the list has but one station—its central one at Tientsin. The truth is that, besides their city chapels, our brethren have 10 distinct stations in the province of Shantung, with a membership of over 300, to which additions are being rapidly made.

Here then we have 4 principal stations, representing nearly 50 sub-stations. If only half this proportion be true of the whole 98 represented on our list, we should have a total of some 500 places where the Gospel is now being preached with more or less regularity.

(i) Or take another estimate—The 4 missions in Tientsin have 8 chapels in the city itself; in which, as a rule, there is daily preaching. We should probably be much below the mark in saying that the average number of daily hearers is eight hundred, as several of them are open both afternoon and evening. This would give an aggregate of say 250,000 per annum. There are nine missionaries resident, and if we say that 150 only of the 215 clerical missionaries in China succeed in reaching a proportionate number of the people, we get the startling fact, of an aggregate of over 4 million hearers in the year. Encouraging as this is, the truth, if we could know it, would almost certainly be far more so.

(j) Our next table is not less interesting, as exhibiting at one glance, the age and comparative present force of the various protestant missions, with a general idea of the area they respectively occupy, and the extent to which they act upon the policy of concentration at given points.

<i>A. D.</i>	<i>Society.</i>	<i>No. of missionaries.</i>	<i>Stations.</i>	<i>Average of men at each.</i>
1807.—London Mission,	...	23	11	2 $\frac{1}{2}$
1830.—American Board,	...	28	6	4 $\frac{1}{2}$
1834.—Am. Bap. Miss. Union,	...	9	3	3
1835.—American Episcopal,	...	10	4	2 $\frac{1}{2}$
1836.—B. and F. Bible Society,	...	2	2	1
1837.—English Episcopal,	...	20	7	2 $\frac{1}{2}$
1838.—American Presbyterian,	...	40	10	4
1845.—English Baptist,	...	1	1	1
1847. , Presbyterian,	...	14	14	4 $\frac{1}{2}$
" Am. Methodist Episopal,	...	24	4	6
" " Southern Baptist,	...	10	3	3 $\frac{1}{2}$
" " Rhenish Mission,	...	6	4	1 $\frac{1}{2}$
1848.—Am. Meth. Epis. (South),	...	3	2	1 $\frac{1}{2}$
1850.—Wesleyan Mission,	...	23	6	3 $\frac{1}{2}$
1858.—American Reformed Dutch,	...	4	1	4
<i>Carried forward,</i>				
	...	217	78	

<i>A. D.</i>	<i>Society.</i>	<i>No. of Missionaries.</i>	<i>Stations.</i>	<i>Average of men at each.</i>
	<i>Brought forward,</i>	217	78	
1859.	Womans' Union,	2	1	1
1860.	United Presbyterian,	1	1	1
"	English New Connexion Meth.,	3	1	3
1862.—	Society for Prop. of the Gospel,	2	1	2
"	China Inland,	41	15 nearly	3
1863.—	Scotch United Presbyterian,	6	2	3
"	National Bible Society,	2	2	1
1864.—	Female Education Society,	2	1	2
1867.—	Am. Southern Presbyterian,	9	2	4½
1868.—	Eng. United Meth. Free Church,	2	1	2
1869.—	Irish Presbyterian,	2	1	2
1874.—	Basel Mis. (some in Chi. since 1847),	11	3	3½
"	Canadian Presbyterian,	1	1	1
"	Unconnected,	3	2	..
1876.—	American Bible Society,	1	1	1
		<u>305</u>	<u>113</u>	

(k) On this we may remark that: The American Methodist Episcopal Mission has the largest average staff at its stations.

The London Mission occupies the largest number of stations in proportion to its staff.

No fewer than twelve societies seek to heal the body as well as the soul. There are 9 English physicians, and 10 American, three of the latter being ladies.

There are 64 Missionaries who have been 15 years in the field. Of these 28 are English and 36 American.

It is significant that 230 out of the 300 odd missionaries now in the country have been here less than 15 years. In point of fact, 154, or more than half, have been appointed since 1870, and more than 50 or one-sixth of the whole number since January 1st 1874. Of the 154 who have arrived since the beginning of 1870, 81 are English, 68 American and 5 German. Of the 81 English, no fewer than 26 belong to the Inland Mission.

Since 1867, there have been 22 missionaries appointed, whose names are not now on the roll.

(l) Upon the whole, the result of this somewhat rapid and necessarily imperfect review is very cheering. Had we a census of results, so far as they could be tabulated, who can doubt that even the most

* That this table is not perfectly accurate, may be gathered from one instance. There are two ordained natives at Tientsin of whom the list knows nothing, probably there are other such cases.

sceptical would be filled with wonder, and Christian hearts with adoring gratitude? Brethren, the day is gone by for doubts as to success and apologies for our existence. With rapidly growing numbers, backed by manifestly increasing sympathy on the part of the churches whence we come, gathering around us continually, not only more converts, but a more numerous band of earnest, able native preachers, reaching year by year ever further into the interior, the man is dull and faithless indeed who does not "thank God and take courage." There are not wanting signs that the gigantic difficulties which have so long resisted us are beginning to give way. Ours is emphatically a hard warfare, but it is not a forlorn hope; and the victory which will assuredly one day be won is already *being* won. It is not easy for those who are in the thick of the fight to judge fairly of its progress. But when we see the standards advancing, and hear on every hand the shouts of fresh and vigorous comrades, we know that we are called to nerve ourselves, by faith in God, for sterner and more decisive conflict. The end is not yet, but it may be nearer than we think.

"How many serve, how many more
May to the service come;
To tend the vines, the grapes to store,
Thou dost appoint for some;
Thou hast Thy young men at the war,
Thy little ones at home."

"All works are good, and each is best
As most it pleases Thee;
Each worker pleases when the rest
He serves in charity,

And neither man nor work unblest,
Will Thou permit to be."

"Our Master all the work hath done
He asks of us to day;
Sharing His service, every one
Share too His Sonship may;
Lord, I would serve and be a Son;
Dismiss me not, I pray."

T. T. Synch.

A DISCUSSION OF THE CONFUCIAN DOCTRINE CONCERNING MAN'S NATURE AT BIRTH.

Do the Teachings of Confucianism on this Subject Conflict with the Teachings of Christianity?

BY D. Z. SHEFFIELD.

A PAPER, written by Rev. James Legge D.D., was read before the Missionary Conference in Shanghai in May last. The subject was, "Confucianism in relation to Christianity." In that paper, Dr. Legge stated that the doctrine of Confucianism concerning the moral nature of man is; "That in every one coming into the world it is good, though the manifestation of that goodness will be different in different individualities." He further declared it to be his conviction, that this doctrine is not in conflict with the doctrine of Christianity on this subject. His reasons for this conviction are fully stated in his Introduction to his translation of the writings of Mencius.

I desire to examine somewhat carefully these reasons, which have lead Dr. Legge to adopt conclusions on this subject quite opposite to

those reached by many, and I suppose a majority, of his Missionary brethren. I desire, further, to examine important passages in the Confucian Classics which teach the doctrine of man's goodness at birth, and to enquire if a just interpretation does not compel us to pronounce them in conflict with Christianity.

I remark, in introduction, that in studying this question, the commentary of Chinese Scholars, on the meaning of their own Classics, must be carefully considered. Living Confucianism, Confucianism that is bedded in the hearts of living men, and sets itself in antagonism to the Christian Missionary, is based on the teachings of the Classics as interpreted by subsequent scholars. Now those scholars who are accepted as worthy commentators on the ancient Classics, were devoted lovers of those Classics, and in their commentaries believed themselves to be elucidating the teachings of their great Masters. It follows, then, that their interpretations should have great weight with us, and can not be lightly set aside. This discussion can only be conducted to a satisfactory conclusion by a careful examination, and just exposition of those passages in the Classics which bear upon the point at issue.

I.—What is the Christian doctrine concerning man's nature at birth? Of course Christian doctrine is the doctrine of the Bible. The Bible teaches that man is a fallen being; that he has lost that image of God in which he was created; that though "formed for goodness," there is a heart-depravity that invariably defeats the strivings of the nobler elements of our nature, and brings us into captivity to sin. The Bible, on the one hand, is a record of man's fall, with its sad results in the history of a sin-ruined world; and on the other hand, it is a record of the power and love of God in redeeming a lost world to Himself. David was enlightened by the Spirit of God to perceive the deep depravity of the human heart, when he wrote; "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy, there is none that doeth good, no, not one." (Ps. XIV: 2, 3). And when confessing his own great sin before God, he went deeper than the simple confession of sin brought upon him by false education or corrupt example. He saw that the root of his sin was in a depraved nature which he had inherited, and cried; "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. LI: 5). Paul saw a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin. Paul understood and taught that this was the moral death that had come upon the world through the sin of Adam, and he saw no escape from its power except as he fixed his eyes on Christ. This doctrine

distinctly underlies our Savior's instructions to Nicodemus; "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." And because man was born in captivity to this law of sin which was in his members, making it impossible for him to perfect his life by his own self-effort, God shed down His Holy Spirit, to work with His truth in redeeming men to Himself. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jno. I: 13.) "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus III: 5.)

Dr. Legge's conviction that the Confucian doctrine does not conflict with the Christian doctrine on this subject, is not because of peculiar views of Scripture teaching as to man's nature at birth. I suppose he would heartily assent to all that I have written above on this point. He says, (in his Introduction to Mencius), of a child that has emerged from a mere creature existence, and assumed the functions, of a moral being: "He will find that he has already given himself to inordinate affection for the objects of sense: and in the pursuit of gratification he is reckless of what must be acknowledged to be the better and nobler part, reckless also of the interests and claims of others, and whenever thwarted glows into passion and fury. The youth is more pliant than the man in whom the dominion of self-seeking has become ingrained as a habit; but no sooner does he become a subject of law, than he is aware of the fact that when he would do good, evil is present with him. The boy has to go in search of his "lost heart," as truly as a man of fourscore. Even in him there is an "old man, corrupt according to the deceitful lusts," which he has to put off."

Now I understand this to be in harmony with Scripture teaching concerning man's nature at birth. Dr. Legge says that Confucianism teaches that in every one, coming into the world, his moral nature is good, but he understands this teaching in such a modified sense as to lead him to declare, that he does not regard it to be in conflict with Christianity. Does a just interpretation of the Chinese Classics support or overthrow the position taken by Dr. Legge. To this point I ask the careful attention of my Missionary brethren. The correctness of my conclusions may be tested by an examination of the passages to which I shall refer.

II.—What is the Confucian doctrine concerning man's nature at birth?

Dr. Legge says: "Mencius maintains the goodness of human nature, in the same way as Bishop Butler maintains it in his well-known Sermons:—that by an analysis of that nature it is seen that

man was formed for goodness, and that when he is not virtuous he is violating the law of his nature." (Confucianism in relation to Christianity). Again he says, in his Introduction to Mencius: "He is speaking of our nature in its ideal, and not as it actually is,—as we may ascertain from the study of it, that it ought to be, and not as it is made to become." Here we have the key to Dr. Legge's interpretation of the Chinese Classics bearing on this subject. When the Sages talk of man's original nature, his child nature, Dr. Legge understands them to be speaking, not of the original nature in an absolute sense, as it really exists, but in an ideal sense, as they learn from an analysis of that nature that it may be made to become. In other words, they impute to the original nature those virtues and perfections which they perceive, by a study of that nature, ought to belong to it, and which they believe may actually belong to it, by right culture, in mature life.

How does Dr. Legge justify himself in understanding the Sages to be talking of an ideal original nature, and not of an actual original nature? In his Introduction to Mencius he has drawn out an extended comparison between the teachings of Mencius and the teachings of Bishop Butler, as to man's moral nature. He finds by this comparison that both Mencius and Butler teach that "human nature is formed for virtue," that "virtue ought to be supreme, and that it is for it, in opposition to vice, that our nature is formed." Mencius proves this doctrine, first, by referring to man's moral constitution, and finds that all men have "a natural principle of benevolence, a natural principle of righteousness, a natural principle of propriety, and a natural principle of apprehending moral truth."

Dr. Legge compares this teaching with that of Butler in his Sermons upon Human Nature. Butler teaches—"First, that there is a natural principle of benevolence in man; secondly, that the several passions and affections, which are distinct both from benevolence and self-love, do, in general, contribute and lead us to public good as really as to private; and thirdly, that there is a principle of reflection in men, by which they distinguish between, approve and disapprove their own actions."

Mencius, according to Dr. Legge, proves that "human nature is formed for virtue," secondly, by showing that the moral elements in our nature constitute our true nobility, and, by inherent right, are rulers over the appetites and passions. "Benevolence, righteousness, self-consecration, and fidelity, with inward joy in what is good;—these constitute the nobility of Heaven." (Legge's Mencius, page 294). Again; "Those who follow that part of themselves which is great, are great men; those who follow that part which is little, are little men."

(page 293). Again: "The will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is first and chief, and the passion-nature is subordinate to it." (page 64).

In harmony with this teaching, Dr. Legge tells us that Butler taught that the principle of reflection or conscience is "not to be considered merely as a principle in the heart, which is to have some influence, as well as others, but as a faculty, in kind and in nature supreme over all others, and which bears its own authority of being so;" that "the inward frame of man is a system or constitution; whose several parts are united, not by a physical principle of individuation, but by the respects they have to each other, the chief of which is the subjection which appetites, passions, and particular affections have to the one supreme principle of reflection or conscience."

Now, as to this comparison which Dr. Legge has instituted between the teachings of Mencius and those of Bishop Butler, I am ready to acknowledge their force. I do not wish to be of those who drive their carriages rudely over the graves of the great masters of China, and deny to them their just merit for what they taught that was true and ennobling to their countrymen, and to all who should study their writings. The teaching every where underlies the writings of Confucius and Mencius, and their disciples, that human nature is formed for virtue, and that conscience, by native right, is supreme, and that the affections and appetites and passions should be subject to its control. Let us give them all credit for a better philosophy than that of Hobbes, who, according to Dr. Legge, "denied all moral sentiments and social affections, and made a regard to personal advantage the only motive of human action;" or than that of Epicurus, who made pleasure the chief good of man, "denying any abstract and eternal right and wrong." They taught that benevolence and not avarice is the true bond of human society; that justice and not ambition is the foundation of a nation's peace and prosperity.

But in all this comparison of the teachings of Mencius and Butler, Dr. Legge has unconsciously drifted away from the vital point at issue in this discussion. Butler taught that man was created for virtue, and that any thing short of perfect virtue must be regarded as falling below the true end of man's creation. But while he thus taught, he also believed and taught that man is a fallen being, that he is corrupt and depraved in his moral character, and that the assistance of God's Spirit is necessary to renew his nature. Now Dr. Legge has drawn out a striking analogy between the teachings of Mencius and Butler as to what man ought to be; can he draw out as striking analogy in their teachings as to what man actually is?

Truth is many sided. It does not follow, because two men agree

in their enunciation of one truth, that they will agree in their enunciation of another truth. Mencius agrees with Butler and with the Bible, in teaching that man by nature is formed for virtue, but does he agree with Butler, and with the Bible, in teaching that man's nature is depraved from birth,—so that the true end of his being is continually defeated by reason of this depravity? I need not pursue this inquiry, for Dr. Legge himself says: "Mencius' doctrine contains no acknowledgement of the universal proneness to evil." And yet Dr. Legge sees no conflict between the teachings of Mencius and those of the Bible! Does he mean that there is no conflict, because Mencius is always talking of an ideal nature, what it may be made to become, and never speaks of man's nature as it actually is when he is born into the world? Just as a sculptor speaks of an angel which he conceives to be hid in a stone, and never speaks of the rugged mass as it actually exists. Dr. Legge says: "Mencius is not to be blamed for his ignorance of what is, to us, the Doctrine of the Fall." But his doctrine is to be condemned, at least as negatively contrary to Scripture, if it contains no acknowledgement of man's natural proneness to sin. Other heathen writers have apprehended and taught this truth. Dr. Legge gives us a translation of an essay by the philosopher Seun, setting forth the doctrine that the nature of man is evil, in which the writer says: "The nature of men is evil; the good which it shows is factitious. There belongs to it, even at his birth, the love of gain, and as actions are in accordance with this, contentions and robberies grow up, and self-denial and yielding to others are not to be found; there belong to it envy and dislike, and as actions are in accordance with these, violence and injuries spring up, and self-devotedness and faith are not to be found; there belong to it the desires of the ears and the eyes, leading to the love of sounds and beauty, and as the actions are in accordance with these, lewdness and disorder spring up, and righteousness and propriety, with their various orderly displays, are not to be found." Now, I acknowledge that in this essay the writer does not seem to apprehend the truth, at least as clearly as Mencius did, that man has a natural capacity for virtue; but he apprehended what Mencius did not, that in some way a moral poison had been infused into the fountain-head of human life, and infected all of its out-flowing waters. Plato said: "Children are not good by nature. If they were it would only be necessary to shut them up to keep them good." Socrates said: All men, however intelligent or civilized, are yet so depraved that no human discovery or art can remove it." Aristotle said: "The depravity of men is inborn." (From Lord's Christian Theology).

Now, in all the writings of Confucius and Mencius, and their dis-

ciples, we find no such teaching as the above, and the fair presumption from their silence, is that they did not believe the doctrine; and if they did not believe the doctrine, then they believed the opposite doctrine, of man's essential goodness at birth, and if they believed this doctrine then they taught it in their writings.

Now it is exactly at this point that I challenge Dr. Legge's interpretation of the Chinese Classics as incorrect.

I shall seek to prove, out of these Classics, that their writers, in talking of man's nature at birth, were not speaking of an ideal nature, "as we may ascertain from the study of it that it ought to be," but were speaking of man's nature as they conceived it actually to be.

Those ideal perfections which they were urging their disciples to attain by culture, they conceived to exist, potentially, in the child-nature at birth, just as the perfect tree exists, potentially, in the nut.

In all of Dr. Legge's translations of passages bearing on this point, his ideal theory has underlaid his translations, and given color to them. If his theory is correct, then his translations are correct; but if his theory is erroneous, then he has put a shade of meaning into the translations which we shall not find in the original text. But how does he justify himself in explaining the language of the Sages to mean an ideal and not an actual child-nature? We have already seen that the proof of an analogy between the teachings of Mencius and Butler, as to man's capacity for virtue, cannot be accepted as proof, that when he talked of man's natural goodness, he was speaking of an ideal goodness, and not of an actual goodness, as he conceived it to exist in the heart. But what direct proof from the Classics does he give us to justify himself in his translations and in his interpretation? He has furnished us with but one passage. It is the reply of Mencius to his disciple Kung Too's enquiry as to man's nature. The disciple tells the Master of teachings on this subject that seem to conflict with his own, and asks him if those teachings are wrong. Mencius replies: From the feeling proper to it, it is constituted for the practice of what is good. This is what I mean by saying that the nature is good. (乃若其情則可以爲善矣乃所謂善也). (Legge's Mencius, page 278). Dr. Legge has translated the passage in accordance with his understanding of the meaning. It may be more literally, and I think correctly, translated: "As to its emotions, it may be regarded as good. This is what I mean by saying that the nature is good." The commentary on this passage reads: "The emotions are the movings of the nature. Man's emotions can only be regarded as originally good, and cannot be regarded as evil. Thus we may know that the nature is originally good." (情者性之動也人之情本但可以爲善而不可爲惡則性之本善可知矣). Thus we learn that the com-

mentator understood the passage to mean simply this; man's nature is hidden, we cannot know its character except by observing the emotions that spring from it. By the normal action of those emotions we perceive that man's nature is good and not evil. That this was Mencius, real meaning, may be learned from his own language that follows: "If men do what is not good, this is not the fault of their capacity." (若夫爲不善非才之罪也). In the Commentary we read: "Men have this nature and thus have this capacity; since the nature is good the capacity is also good. If men do what is not good, they do thus because they are ruined by external things and their own passions; it is not the fault of the capacity. (人有是性則有是才性既善則才亦善人之爲不善乃物欲陷溺而然非其才之罪也). In all this we have no hint of any inherent limitations to men's capacity for goodness, and no hint, that I can discover, that the discussion is about an ideal and not an actual nature. In the passage already referred to, which immediately follows the above, in explanation of his doctrine that man's nature is good, Mencius directly imputes the virtues of benevolence, righteousness, propriety, and knowledge, (or conscience), to that nature; and tells us that these virtues, inhering in every man's nature, are the sources of the feelings of pity, shame, reverence, and of approving and disapproving. There is nothing in either text or commentary to show that man's nature is not regarded as inherently and essentially good.*

That the Confucian teachers recognize no infirmity in man's moral nature at birth, is made still more certain from their doctrine as to the origin of that nature. They conceive that Heaven is the source of all created things, that man's nature is the bestowment of Heaven. In the Shoo Ching we read: "The great Shang Ti bestowed a right

* Christian writers on Moral philosophy distinguish between moral affections and natural affections; and while they speak of the natural affections as benevolent, in description of their normal function to promote virtue, they only speak of the moral affections as virtuous, as possessing an actual moral quality. "The difference between the natural and the Moral Affections is, that the Natural Affections spring up before choice, and so independently of it that we are not responsible for their existence, though we are for their regulation: while the Moral Affections spring up only after choice, and are so dependent upon it that we are responsible for their existence and character." (Hopkins Outline Study of Man, page 286). "To most persons the feeling of pity on meeting suddenly with a scene of distress, is as unavoidable as the feeling of surprise on meeting with one that was unexpected; but as the spontaneous presence of a feeling without the intervention of the will is not a virtue, so its absence, where the susceptibility is wanting is not a fault. (Hopkin's Moral Science, page 149). Mencius describes these affections as existing in man's nature prior to conscious volition, and as possessed of moral quality; and with him the proof that they are virtues, that where in man's nature, is that they start up independent of reflection, of deliberate choice, when roused by their proper objects. All this is consistent with a theory of the essential goodness of man's nature. Choo Tsü follows Mencius in imputing moral qualities to man's natural affections. He says: "The feeling of pity in the goodness of the emotions; all men have it," (惻隱之心情之善者也人皆有之).

moral nature upon the humble people." (惟皇上帝降衷於下民) The commentary thus explains; "That which Heaven bestows upon men, conferring the principles of benevolence, righteousness, propriety, wisdom, and sincerity, without deflection, is what is meant by a right moral nature." (天之降命而具仁義禮智信之理無所偏倚所謂衷也.) In the Chung Tung we read: "What Heaven has conferred is called the nature; an accordance with this nature is called the path," (of right moral action), (天命之謂性率性之謂道.) Here man's nature is conceived to be perfect, as it is bestowed upon him by Heaven; and the law by which all men must regulate their moral actions, is to be found by studying the innate good impulses of this Heaven-derived nature. We recognize an important truth in this passage, that God's law is written in every man's heart, but we also learn that the writer was not talking of an ideal capacity for goodness inhering in man's nature, but of a nature good and only good. In consistency with this teaching, we elsewhere read that the most sincere man is able to give complete development to his nature, and thus becomes a companion of Heaven and Earth in their transforming powers. (Legge's Mencius, page 279.)

That the Confucian commentators understand the Classical writers to be talking of an essentially good nature, is made absolutely certain by their continually explaining man's nature to be the embodiment of the principle of right. Nature is the principle of right." (性即理也.) "Nature is the principle of life that man has received from Heaven." (性者人所稟於天以生之理也.) "Nature is the principle of right which is placed in the heart," (性則心所具之理.) "Nature is the principle of right which men receive from Heaven." (性者人之所得於天之理也.) Thus man's nature is regarded as essentially good because of the material of which it is composed, just as a golden vessel is esteemed of value because of its material.

The Confucian books teach that all men have received the same essentially good nature from Heaven. Mencius says; "The goodness of man's nature is like the flowing down of water; there is no man who is not good, there is no water that does not flow down," (人性之善也猶水之就下也人無有不善水無有不下.) And again: "The sage and we are the same in kind," (聖人與我同類者) Lü Shih said: "Thus completely good and not evil, is nature; this is what men are alike in," (呂氏曰蓋均善而無惡者性也人所同也.) Choo Tsü said: "Nature is the principle of life that man has received from Heaven; it is entirely and completely good, and has not been evil. Men as compared with Yao and Shun are not in the least different at birth; it is only that the mass of men become confused in their selfish

passions, and lose their good nature. Yao and Shun had no obscuring of selfish passions, and so were able to act out their nature,"—(性者人所稟於天以生之理也。渾然至善。未嘗有惡人與堯舜初無少異。但衆人汨於私欲而失之。堯舜則無私欲之蔽而能充其性爾。)

According to Confucianism, the great end of culture is to unfold the powers of this inherently good nature. The great Sages have never obscured the brightness of their virtuous nature by any sin; but the masses of men must go in search of their lost heart, and return to virtue by self-denial and discipline. In the opening sentence of the Great Learning we read: "The doctrine of the Great Learning pertains to making lustrous man's lustrous virtue; it pertains to renovating the people; it pertains to resting in the completest goodness," (大學之道在明明德在新民在止於至善。) This passage is thus commented on by Choo Tsǔ: "Lustrous virtue is that which men receive from Heaven, pure, spiritual, unclouded, containing all the principles of right, and corresponding with all things; only being fettered by the passion-nature, and obscured by the desires, there are times when it is darkened; yet as to the brightness of its original substance it has not ceased. Therefore the student ought to follow its manifestations and make it lustrous, and thus return to its original nature," (明德者人之所得乎天而虛靈不昧以具衆理而應萬事者也。但爲氣稟所拘人欲所蔽則有時而昏然其本體之明則有未嘗息者。故學者當因其所發而遂明之以復其初也。) Meneius said: "The great end of learning is nothing else but to seek for the lost heart," (學問之道無他求其放心而已矣。) Again he said: "The great man does not lose his child's heart," (大人者不失其赤子之心者也。) Choo Tsǔ explains; "The great man's heart understands all changes; the child's heart is perfect, simple, unsimulated. But a great man's being a great man, exactly depends upon his being mislead by external things, and so he completes his perfect, and simple, unsimulated original nature; he thus expands and fills it up, and there is nothing that he does not know, nothing that he is not able to do, and he is extremely great," (大人之心通達萬變。赤子之心則純一無僞而已。然大人之所以爲大人。正以其不爲物誘而有以全其純一無僞之本然。是以擴而充之則無所不知。無所不能而極其大也。) Dr. Legge felt the difficulty of the above passage from Mencius in its bearing upon his ideal interpretation. He says: "In one place, indeed, Mencius has said that the great man is he who does not lose his child's heart. I can only suppose that, by that expression, 'the child's heart,' he intends the ideal goodness which he affirms of our nature. But to attribute that to the child as actually existing in it is absurd. It has neither done

good nor evil. It possesses the capacity for either." To attribute actual goodness to a child's nature is, of course, absurd to a Christian Dr., but the point in question is, was it absurd to the heathen philosopher? I think the quotations already given make it clear, that the doctrine was not only not absurd to Mencius, but was conceived by him to be entirely reasonable.

What is the impression upon our minds of the Confucian teaching on this subject, as above briefly, but I trust accurately given? The teaching is, that man is a creature of Heaven; his nature is derived from that exalted source. That nature is the embodiment of the principle of right, and is virtuous because of this inherent endowment. All men enter upon life with the same good nature. The great Sages have never suffered the original luster of their nature to be obscured by inward passions, or outward allurements, and so by expansion of that nature they have arrived at perfection in knowledge, and power, and virtuous attainments, and have become fit companions for Heaven and Earth; while the masses of men must go in search of their "lost heart," which they can surely find if they follow the instructions of their great teachers. Am I not justified in the conclusion that Confucianists regard man's nature as good, in the same absolute sense in which the word occurs in Genesis, when "God saw every thing that He had made, and behold, it was very good?"

There are a few further passages which I will introduce from Mencius, setting forth the doctrine of the inherent goodness of man's nature in an unmistakable manner. "The philosopher Kao said; 'Man's nature is like the *Ke* willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *Ke* willow.' Mencius replied; 'Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with it. If you must do violence and injury to the willow in order to make cups and bowls with it, on your principles you must, in the same way, do violence and injury to humanity in order to fashion from it benevolence and righteousness!'"* Here Kao Tsü teaches that man's nature is in a state of indifference to good or evil, and becomes good only by right culture. The nature is but shapeless material, and benevolence and righteousness are the products of external culture, just as cups and bowls are manufactured by the workman from the willow tree. "Not so," says Mencius, "Man's nature is good, and benevolence and righteousness are the outgrowth from that nature, and are not the products of culture."

* Legge's Mencius, page 270:—

"The philosopher Kao said: 'Man's nature is like water whirling round *in a corner*. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west.' Mencius replied; 'Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downward.'"^{*} The last sentence I think Dr. Legge has incorrectly translated. I have translated it above: "The goodness of man's nature is like the flowing down of water; there is no man who is not good, there is no water that does not flow down." Here again Kao Tsü asserts the indifference of man's nature,—his actual and not ideal nature—to good or evil; and again Mencius opposes his teaching by insisting that man's nature sets towards goodness as water flows down. If he means the actual nature of water, he also means the actual nature of man. Mencius gives a careful account of the manner in which men destroy the movements towards goodness of their Heaven-given natures. He compares that nature to a mountain covered with trees. The trees are hewn down by axe-men, and the young sprouts that shoot up from the roots are browsed away by cattle, until the hill becomes bald and naked. Thus man loses his native goodness by the evil-influences which surround him; and the efforts which his nature makes to recover its original virtue are continually defeated by the temptations of daily life, until it becomes destitute of moral beauty, like the bald and naked mountain.[†]

If Mencius had had any conception of the innate bias of man's nature to evil, it surely ought to have found expression in these discussions.

From this examination we conclude that Confucianism is essentially in conflict with Christianity in its teachings with regard to man's nature at birth;—and that the Confucian writers uniformly speak of that nature, not in any ideal sense, but as they conceive it actually to exist.

What are the practical bearings of this question? Christianity wages an "irrepressible conflict" with every form of doctrinal and practical error. The greatest errors that have cursed the world have been half-truths. Honey mixed with poison makes it sweet to the taste, but does not neutralize its destructive power. So truth mixed with error makes it acceptable to the understanding, but does not prevent its evil influence in the heart.

* Legge's Mencius, page 271:—

† Legge's Mencius, page 283:—

Christianity comes to China, not as a supplement to Confucianism, but as a substitution for Confucianism. It is a structure that needs nothing from Confucianism, either for foundation or ornament. Let us acknowledge all that is true in Confucianism, but let us beware how we rudely broaden the common grounds between the doctrines of man, that lead down to death, and the doctrines of God that lead up life. Buddhism is a system of error entrenched in the superstitions of the people; Confucianism is a system of error entrenched in the intellects of the men of culture. It is a system of self-culture, starting from the basis of a perfect nature. The Confucianist wants no atoning Savior to cleanse away his sins, as he has no profound conception of the sinfulness of sin. He has a nature of "lustrous virtue," and sin is only a surface spot; he wants no Holy Spirit as his sanctifier, for he has strength within himself to triumph over every temptation, and become beautiful in his self-attained perfections.

But we have come to proclaim to these Confucian pharisees; "Behold the Lamb of God, which taketh away the sin of the world."

"Other foundation can no man lay than that is laid, which is Jesus Christ."

THE BAPTISMAL FORMULA.

What do we mean by it? How shall we best render it into Chinese?

A paper read before the Hongkong Missionary Conference, in July, 1877.

BY REV. A. B. HUTCHINSON.

THIS is a subject which, in all humility, I venture to propose to the consideration of my brethren, as deserving and needing our best attention, and that more especially now, when by the good providence of the Lord of Missions, hundreds are pressing into the Kingdom, and large districts of this spiritually desert land are beginning to "blossom as the rose."

"What is the Baptismal formula wherever the Saxon tongue is spoken?" is I presume a question very easily answered. With but few exceptions, most Churches adhere closely to the time-honoured rendering of the Saviour's command "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost." That this has ever been the practice of the Holy Church Universal from Apostolic times admits of no doubt, a practice not founded upon a command, when ye baptize say this particular formula, but rather adopted as a recognition and outward expression of our compliance with the command to baptize believers into the name of the ever Blessed Trinity. It was therefore with a feeling of surprise that I recently became aware that there are at least some 13 or 14 variations of rendering into Chinese of this, at first sight, simple sentence, in as many editions of the New

Testament, Prayer Books, and Catechisms issued by various sections of the Church in China. These I have before me, and it is possible there may be some others extant which I have not seen. This at once implies that a literal translation is an impossibility. There is no character in China answering to *εις*, available for use here. A paraphrase must be adopted, departing more or less from the pregnant brevity of the original Greek. Were these variations of rendering, to which I have alluded, confined simply to the use or nonuse of the adjective 圣 holy, before Father and Son, or to the term to be used for Spirit,—or to the question of the use of either the word 洗 or 浸 as the better equivalents for *βαπτιζω*—interesting as these questions are in themselves, both philologically and in their doctrinal bearings, I should not venture upon their discussion or regard them as specially demanding an early settlement. What I have to say affects us *all*, however we may stand related to these, or to what is more properly termed the baptismal controversy. My difficulty arises from the fact that whilst in the original the clause “in the name of the Father and of the Son and of the Holy Ghost” refers *solely to the person receiving the rite*, who is to be baptized “*into the name*” *εις το ονομα*—I find that in these 14 different versions of the formula, all but two make the clause in question refer *solely* and *entirely* to the *person who is administering* that solemn rite.

This in itself appears to me to be a matter of very great importance, indeed of vital importance to the right understanding of so great a sacrament. But more than this, the force of the expression *βαπτιζειν εις το ονομα* seems to have been evaporated in the double process of both translating it into this peculiarly inelastic language and also of transferring it from the recipient to the minister. Let me very briefly remind my brethren of what the Church of Christ generally understands, and has always understood, by the Biblical expression *name* as applied to God, the Lord, Jehovah, whether in the old or New Testaments. The name of God signifies, not the honour of God, nor the confession of God, not any particular or general designation of the Deity, not the essential nature of Deity in itself, nor the Deity as simply existing and apprehended by our natural reason, but God *as he has revealed Himself* to men; this is the name above every name. So that we understand God putting His name in a person or a place, to be God revealing himself to men in that person or place. Men trusting in the name of God are men trusting in God as He has revealed Himself to us. The phrase is an idiom of the Hebrew language, quite intelligible when thus explained, but whether susceptible of translation we shall see farther on. We find, then, that the *name*, the *one name* of the Father, and of the Son, and of the Holy Ghost will mean *the Holy*

Trinity as revealed to man. That revelation has been made only by and in our Lord Jesus Christ and hence baptism *into the name* of the Lord Jesus (Acts. 19ch. 5v., 8ch. 16v.), and baptism *into Christ* (Rom. VIc. 3v.) are the same as Baptism “into the name of the Father, and of the Son, and of the Holy Ghost.” *τον ονοματα*, the name, then is “the Divine nature revealed in Christ.” But what do we understand by the preposition *εις* in or into, in the Saviour’s command? An examination of various authorities both philologic and dogmatic, patristic and modern, will soon convince any one that there is a remarkable *consensus* on this point, to the effect that *εις τον ονοματα* does not and cannot mean, in honour of; or with the element of; or by the hand of; or by means of; or with others; or under the auspices of; or by the authority of; but that it clearly means into relationship; into union; into covenant; into fellowship, with the name of the ever blessed and glorious Trinity. What is indicated being, that we are thereby made, symbolically by baptism, as actually by the Holy Ghost, “partakers of the divine nature.” What we mean then by the Baptismal formula seems to be as follows “Baptizing them,” or “I baptize thee” “into fellowship with the nature of the Holy Trinity as revealed in Christ.” Let us endeavour to keep this before us. I do not attempt to quote authorities for this position on account of the great number available and the fact that they belong to all sections of the Church.

The remark is quite common amongst the commentators that *εις* should be rendered ‘into’ and not ‘in.’ When we come to consider how we shall best render the formula into Chinese, we may assume that all are quite satisfied with the translations we are now using for the two clauses “baptizing them” or “I baptize thee” and “the name of the Father and of the Son and of the Holy Ghost.” My remarks have no reference to any of the varieties which they may exhibit, but to the difficulty which plainly arises as soon as we come to the link which is to unite them. It will be seen that in the majority of cases this difficulty is neatly evaded by a transformation of the formula. I

1 以父子聖神之名施洗
以父子聖靈之名而施之浸
我以父子聖神之名施洗爾洗禮
我托父子聖子聖神之名以水施洗禮
我奉聖父聖子聖神嘅名賜你領洗
奉父子聖神的名給他們施洗
額聖父聖子聖神一體涵三之名而施洗
禮焉

14 13 12 11 10 9 8 7 6 5 4 3 2 1
我用父子聖神的名兒施你的洗禮
靠着父子聖神的名兒施行洗禮
於父與子與聖靈之名而施之洗禮
爲父子聖神之名以施浸之
念父子聖神之名行洗禮矣
獲父子聖神其名施洗禮落伊
因父子聖神之名施之以浸禮矣
我屬於父子聖靈葛個名領施洗禮撥悟
以水洗人通於父與子及聖靈之名
以此水洗人於父子聖靈之名

append the Chinese of the different forms which I have met with hitherto, in 9 versions of the New Test., 9 Baptismal services and 9 Catechisms, in all 27, from different localities and sections of the Church. In twenty-five of these the clause containing the name of the Holy Trinity is so arranged as that, when the officiating minister pronounces the formula, the idea naturally conveyed is that he is reciting the authority by which he administers Holy Baptism, and that he declares nothing about the end or object of the rite as affecting the recipient. Besides this the Chinese terms used are such as, in the majority of cases, to preclude any reference of the Triune name to any one but the minister, so that actually there is an avoidance, unintentional doubtless, but still avoidance of the Master's command involved in our mode of seeking to obey it:—Let me submit an analysis of the Chinese terms by which *εἰς* is translated, and then let us ask whether it may not be possible to approximate more closely to the original than we have hitherto done.

1. 以 'i, I find in 2 revisions New Test. and 1 Baptismal Service. I "to use" or "by means of" or "considering."
2. 托 t'oh, in 3 Catechisms and 1 Baptismal Service. I "depending on" or "trusting in."
3. 奉 fung², in 2 New Test.; 3 Baptismal services; 2 Catechisms I "By authority of," or "obediently receiving," or serving.
4. 領 yeuk, 1 Catechism. I "calling upon" (this is the only form which attempts to give the idea of *one* name.)
5. 用 young, 3 Baptismal Services. I "use."
6. 靠着 k'āu' cheuk, 1 Catechism. I "rely on."
7. 於 ü, 1 New Test. I "with."
8. 爲 wai, 1 " " I "because of."
9. 念 nim, 1 " " I "remembering."
10. 獲 wok, 1 " " I "obtaining" or "receiving."
11. 因 yan, 1 " " I "because of."
12. 屬於 shuk ü, 1 Baptismal Service. I "connected with."
13. 通於 t'ung ü, 1 Catechism. "To unite *with the name &c.*
14. 於 ü, 1 Catechism. "In the name, &c. (as the element.)

Thus in 27 works we have 14 different translations of the word *εἰς*, and I think it will appear to some of my brethren, as it does to myself, that the majority are very far from conveying the accepted meaning of the formula we are considering. The first 12, representing 25 different works, all refer the name of the Trinity to the minister and his authority, and this we have seen is *not* the understood meaning of *εἰς* in Baptism. The remaining two are open to the objection that the simple ü is too vague and the expression t'ung ü, judging from

the dictionaries, is used in a sense calculated quite to mislead when applied as it is here.

In the example above numbered 12, we have however an expression which, if applied to the *recipient* instead of to the *minister*, will, I venture to think, supply us with the term postulated, and with this view I venture to press the character 屬 on your consideration.

As to the Dictionaries, Kanghi gives *chuk*, "connected, collect, meet, bear up, and *shuk*, (which is the reading I would submit as answering best to our requirements) arranged in order, attached to, belonging to, subordinates, relationships, of a class, order, or rank, &c.

Dr. Williams Syllabic Dict. gives, attached to, belonging to, connected with, depending on, allied to, kinship, to be joined to, with many examples indicating its general fitness.

Dr. Legges, Shi King, gives *shuk*, to be joined to, to accord with, *chuk*, have a connection with, be near to, Shoo-king *chuk*, be connected with, find connexions for, *shuk*, pertain to, belong to, Mencius *chuk*, to collect (i. e. assemble people) *shuk*, belongings, relationships.

The character is already used in the New Test. Delegates version e. g. in 1 Cor. 3c, 23v, where in the original there is *merely* the genitive, *shuk*, is introduced to signify our belonging to Christ. This is an additional argument for our adopting it as a paraphrase for εις as we cannot translate directly—thus following on "baptizing them" or "I baptize thee" would be the phrase 使屬父子聖神之名 or 使爾得屬於父子, &c. Without this, or some such modification, it seems to me that we lose the foundation for teaching the newly received convert the solemn lesson of his privilege and responsibility as baptized into relationship to his Saviour, and as being now in Christ.—We give room also for the exalting of the anointing of the sick, Jas V. 14, to a level with Baptism as far as the language goes, not a fanciful danger, as any who has read Dr. Puseys Eirenicon, Part III, will remember. Besides which, may there not be room for fear lest, by constantly repeating the formula as a statement of our ministerial authority, we may also be preparing the way for priestly assumption, to the exclusion of the acknowledgement of lay baptism as in any sense valid?

If it be objected that there is little fear so long as the European missionary teaches carefully the Scriptural doctrines involved, I would still urge that we cannot always be with our people, but we can leave them sound formulas, and unless there are provided, some expressions well known to all and by which all may be reminded of the truth that we are brought by baptism into a new, a real, and blessed relationship to Christ Jesus—the danger is great of that blessed truth being in time sadly obscured if not, at last, lost to the Church of China.

But if any object that 鳥名 is bad Chinese, the witness of the *Pui man wan foo* obliges me to confess that it is so, I ask then would it not be better to drop the characters 之名 rather than by retaining them, be obliged to give a wrong direction to the whole formula and entirely to miss the precious doctrine which it would otherwise teach.

A native Chirstian desirous of retaining the full meaning and yet not to violate the laws of Chinese composition, proposes, after the clause "I baptize thee" to proceed thus 使爾得屬於顯父子聖神之基督. But here again an objection arises, our Saviour did not introduce his own name into the formula, (for was he not himself the NAME?) and though some may think that the Apostles occasionally baptized *into Jesus Christ*, using this name as a synonym for the more mysterious formula, I think we could hardly accept the references in the Epistles as certain evidence on this point. It remains therefore that we, after all, seek the best possible rendering which shall satisfy, as far as may be, the conflicting claims of Greek and Chinese Philology and Christian doctrine, and this I think we shall find in the following paraphrase to follow the words "I baptize thee" 使爾得屬於父子聖神.

I ask my brethren to weigh carefully this matter in the light of Scripture, with a view to the welfare of the Church in China and the preservation therein of Apostolic doctrine in it's fulness and purity.

I append part of Alford's note, Matt 28c, 19v—"It is unfortunate again here that our English Bibles do not give us the force of this εἰς. It should have been into (as in Gal iii. 27 al) both here and in 1 Cor. x. 2; and wherever the expression is used. It imports an objective admission into the Covenant of Redemption—a putting on of Christ. Baptism is the *contract of espousal* (Eph. v. 26,) between Christ and his church. Our word 'in' being retained both here and in our formula of Baptism it should always be remembered the *Sacramental declaration is contained in this word*; that it answers (as Stier has well observed vi. 902) to the τοντο εστιν in the other Sacrament.

THE THEOCRATIC NATURE OF THE CHINESE GOVERNMENT,
AND THE PRINCIPLES OF ITS ADMINISTRATION AS
STATED IN THE CHINESE CLASSICS.

By INQUIRER.

IN a former paper I presented some of the evidences which are found in the Chinese Classics, in the ritual of the state religion, and in the Imperial edicts, in support of the opinion that deified Heaven and Earth and the imperial ancestors, are the great objects of worship in the state religion of China. I propose, in the present paper, to present statements from the Chinese Classics to show that the Chinese Government is a

Theocracy with Heaven as the chief god; and state some of the principles on which the government is administered. In these investigations I have made free use of the very excellent translation of the Chinese Classics by the Rev. Prof. Legge D.D.; and, as they are in the hands of most scholars in China, and as they are in all the public libraries, I will refer to the pages of the several volumes where the quotations will be found without quoting the Chinese text. It is recognized as a well known and universally accepted fact, in the Shooing and Sheking, that Heaven is the chief god of China, though not expressly stated in so many words: yet there are two passages which express the rule which Heaven exercises over this country in very striking language. At page 418, of the Shoo King it reads thus: "Great Heaven, having given this Middle Kingdom with its people and territories to the former kings, do you, our present sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on; so also will you please the former kings who received the appointment from Heaven." And again we read at page 497. "Heaven, on this, sought a true lord for the people, and made its distinguishing and favouring decree light on T'ang the Successful, who punished and destroyed the sovereign of Hea. Heaven's refusal of its favor to Hea was decided."

I.—I proceed now to quote passages from the Shooing in which various Emperors recognize the absolute control of Heaven in the appointment of the Rulers of China—The Great Yu having succeeded Shun as Emperor, Yih said to him; Your virtue, O, Emperor, is vast and incessant. It is sage-like, spiritual, awe-inspiring, and adorned with all accomplishments. Great Heaven regarded you with its favoring decree, and, suddenly, you obtained all within the four seas, and became sovereign of the Empire." page 54. Idem. When Shun had difficulty in persuading Yu to accept the position of emperor as his successor, he says to him, as an all prevailing argument, "The determinate appointment of Heaven rests upon your person; you must eventually ascend the throne of the great Sovereign." page 61. When the successful leader, who established the Hea dynasty was going forth to destroy the degenerate ruler of the previous dynasty, addressed his followers at Kan, he says. "The Prince of Hoo wildly wastes and despises the five elements, and he has idly abandoned the three acknowledged commencements of the year. On this account Heaven is about to destroy him and bring to an end the favour it has shown to him: and I am reverently executing the punishment appointed by Heaven." When the founder of the Shang dynasty was seeking to overthrow the last ruler of the Hea, and the multitude rather drew back from the war, in his address to them, he says, "Now, ye multitudes, you are saying, 'Our prince does not compassionate us but he is calling us away from our husbandry to attack and punish the Hea. I have indeed heard these words of you all: but the Hea Sovereign is an offender, and as I fear Shangti, I dare not but punish him.'" p. 174. When the overthrow of the tyrant Kee was not yet accom-

ed, Chung-hwuy encouraged the aspirant to the throne with these words. "Heaven has given birth to the people with such desires, that without a ruler they must fall into all disorders: and Heaven gives birth to the man of intelligence whose business it is to regulate them. The Sovereign of Hea had his virtue all obscured, and the people were as if they had fallen amid mire and charcoal. Heaven hereupon gifted our king with valour and wisdom, to serve as a mark and director to the myriad states, and to continue the old ways of Yu. You are now only following the standard course, honoring and obeying the appointment of Heaven. The King of Hea is an offender, falsely pretending to the sanction of Heaven above, to spread abroad his commands among the people. On this account Shangti viewed him with disapprobation, caused our Shang to receive the appointment, and employed you to enlighten the multitudes of the people," pp. 178; 179.

In a further statement of the conduct of Kee, the last king of the dynasty of Hea, it is declared—"The King of Hea extinguished his virtue and played the tyrant, extending his oppression over you, the people of the myriad regions. Suffering from his cruel injuries, and unable to endure the wormwood and poison, you protested your innocence to the spirits of Heaven and Earth [Shang hai shin ki 上海神記.] The way of Heaven is to bless the good and to punish the bad. It sent down calamities on the house of Hea, to make manifest its crimes. Therefore, I, a little child, charged with the decree of Heaven and its bright terror, did not dare to forgive the criminal. I presumed to use a dark colored victim, and making a clear announcement to Heaven above, and the sovereign Earth, requested leave to deal with the ruler of Hea as a criminal. Then I sought from the great sage, with whom I might unite my strength, to request the favor of Heaven in favor of you, my multitudes. Heaven above truly showed its favor to the people below, and the criminal has been degraded and subjected. Heaven's appointment is without error; brilliantly like the blossoming of flowers and trees, the millions of the people show a true reviving."—pp. 186-188. And further it is said, "It is difficult to rely on Heaven; its appointments are not constant. But if the Sovereign see to it, that his virtue be constant, he will preserve his throne; if his virtue be not constant, the nine provinces will be lost to him. The King of Hea could not maintain the virtue of his ancestors unchanged, but contemned the spirits [shin] and oppressed the people. Great Heaven no longer extended its protection to him. It looked out among the myriad regions to give its guidance to one who might receive its favour, fondly seeking a possessor of pure virtue, whom it might make lord of all spirits [i. e. master of the sacrifices to the gods.] Then there were I Yin and T'ang both possessed of pure virtue, and able to satisfy the mind of Heaven. He received in consequence the bright favor of Heaven and become master of the multitudes of the nine provinces and proceeded to change Hea's commencement of the year. It was not that Heaven had any partiality for the ruler of Shang. Heaven simply gave its

favor to pure virtue. It was not that Shang sought the allegiance of the people below; the people simply turned to pure virtue. Good and evil do not wrongly befall men, because Heaven sends down misery or happiness according to their conduct." pp. 213-216.

Again, when the rulers of the Shang dynasty became corrupt and the founder of the Chow dynasty was seeking the throne, he says, "Heaven loves the people, and the Sovereign should reverence the mind of Heaven. Keĕ, the Sovereign of Hea, could not follow the example of Heaven, but sent forth his poisonous injuries of the empire; Heaven favored and charged T'ang the Successful, to make an end of the decree of Hea. But the crimes of Show exceed those of Keĕ. He has stript and degraded the greatly good man; he has behaved with cruel tyranny to his reprobate and helper. He says his is the decree of Heaven; he says that a reverent care of his conduct is not worth observing; he says that sacrifice is of no use; he says that tyranny is no matter. The case for his inspection was not remote, in that King of Hea. It would seem that Heaven, by the means of me, is going to rule the people. My dreams coincide with my divination; the auspicious omen is double. My attack on Shang must succeed. Show has hundreds of thousands and millions of ordinary people, divided in heart and in practice; I have, of ministers capable of government, ten men, one in heart and one in practice. Although he has his nearest relatives with him, they are not like my virtuous people. Heaven sees as my people see; Heaven hears as my people hear. The people are blaming me, the one man, for my delay; I must go forward." pp. 290-292. The King further says, "Oh my valiant men of the West, Heaven has enjoined the illustrious courses of duty, of which the several characters are quite plain. And now Show, the King of Shang, treats with contemptuous slight the five constant virtues, and abandons himself to wild idleness and irreverence. He has cut himself off from Heaven, and brought enmity between himself and the people. His honor and confidence are given to the villainous and the bad. He has driven from him his instructors and guardians. He has thrown to the winds the statutes and the penal laws. He has imprisoned and enslaved the upright officer. He neglects the sacrifices to Heaven and Earth. He has discontinued the offerings in the ancestral temple. He makes contrivances of wonderful device and extraordinary cunning to please his women. Shangti will no longer indulge him, but, with a curse, is sending down on him this ruin. Do you support with untiring zeal me, the one man, reverently to execute the punishment appointed by Heaven." pp. 294-94. "Reverently obeying the determinate counsel of Heaven, I pursue my punitive work to the East, to give tranquility to its men and women. Its men and women bring their baskets full of azure and yellow silks, to show forth the virtue of us, the King's of Chow. Heaven's favour stirs them up, so that they come with their allegiance to our great state of Chow. And now, ye spirits [Shin], grant me your aid that I may deliver the millions of the people, and nothing turn out to your shame." pp. 812-

14. The King further says, "I, in my youth, think continually of the hardships, and say, 'Alas these senseless movements will deplorably afflict widowers and widows. But I am the servant of Heaven, which has assigned me this great task, and laid this hard duty upon my person. I, therefore, the young one, do not pity myself; and it would be right in you the princes of the states, and in you the many officers, the directors of departments, and the managers of my affairs, to soothe me saying. 'Do not be distressed with sorrow. We shall surely complete the plans of your Tranquillizing Father.' Yes I, the little one, dare not disregard the charge of Shangti. Heaven, favorable to the tranquillizing King, gave such prosperity to our small state of Chow. The tranquillizing King divined and acted accordingly, and so he calmly received the appointment. Now Heaven is helping the people; how much more must I follow the divinations. Oh! the clearly-intimated will of Heaven is to be feared; it is to help my great inheritance." pp. 368-69.

The Great Guardian thus states the succession of dynasties. "When Heaven rejected and made an end of the great state of Yin, there were many of the former intelligent Kings of Yin in Heaven. The King, however, who had succeeded to them, the last of the race from the time of entering into their appointment, proceeded in such a way as, at last, to keep the wise in obscurity and the vicious in office. The poor people in such a case, carrying their children and leading their wives, made their moan to Heaven. They even fled away, but they were apprehended again. Oh! Heaven had compassion on the people of the four quarters; its favoring decree lighted on our earnest founders. Let the king sedulously cultivate the virtue of reverence. Examining the men of antiquity, there was the founder of the Hea Dynasty. Heaven guided his mind, allowed his descendants to succeed him, and protected them. He acquainted himself with Heaven, and was obedient. But in the process of time the decree in his favor fell to the ground. So also when we examine the case of Yin. Heaven guided its founder, so that he corrected the errors of Shang and it protected his descendants. He also acquainted himself with Heaven and was obedient. But now the decree in his favor has fallen to the ground. Our king has now come to the throne in his youth. Let him not slight the aged, and experienced, for it may be said of them that they have studied the virtuous conduct of our ancient worthies, and still more, that they have matured their plans in the light of Heaven. Oh! Although the king is young, yet is he the eldest son of Heaven. Let him but effect a great harmony with the people, and that will be the blessing of the present time. Let not the king be remiss in this, but continually regard and stand in awe of the perilousness of the people. Let the king come here as the vicegerent of Shangti, and undertake himself the duties of government in the centre of the land. Tan said 'Now that this great city is built, from henceforth he may be the mate of great Heaven; from henceforth he may sacrifice to Heaven above and Earth below, from henceforth he may, from this central spot, ad-

minister successful government.' Thus shall the king enjoy the favoring regard of Heaven all complete, and the government of the people will now be prosperous." pp. 426-428.

The duke of Chow thus announced the royal will in the new city of Ló, to the officers of the Shang dynasty; the king speaks to this effect; ye numerous officers who remain from the dynasty of Yin, great ruin came down on Yin from want of pity in compassionate Heaven, and we, the princes of Chow, received its favouring decree. We accordingly felt charged with its bright terrors; carried out the punishments which kings inflict; rightly disposed of the appointment of Yin; and finished the work of Ti. Now, ye numerous officers [of Yin] it was not that our small country dared to aim at the appointment of Yin. But Heaven was not with Yin, for indeed it would not strengthen its misrule. It therefore helped us; did we dare to seek the throne of ourselves? Ti was not for Yin, as appeared from the conduct of our inferior people, in which there is the brilliant dreadfulness of Heaven.

I have heard the saying, Shangti leads men to tranquil security; but the sovereign of Hea would not move to such security. Whereupon Ti sent down corrections indicating his mind to him. Kee would not be warned by Ti but proceeded to greater dissoluteness and sloth and excuses for himself. Then Heaven no longer regarded nor heard him, but disallowed his great appointment and inflicted extreme punishment. Hereupon it charged your founder, T'ang the Successful, to set aside, and, by means of able men, to rule the empire. From T'ang the Successful, down to the emperor Yih, every sovereign sought to make his virtue illustrious, and duly attended to the sacrifices. And thus it was that, while Heaven exerted a great establishing influence, preserving and regulating the house of Yin, its sovereigns, on their part, were humbly careful not to lose the favour of Shangti, and strove to manifest a good-doing corresponding to that of Heaven. But in these times, their successor showed himself greatly ignorant of the ways of Heaven, and much less could it be expected of him that he would be regardful of the earnest labours of his father for the country. Greatly abandoned to dissolute idleness, he paid no regard to the bright principles of Heaven, nor the awfulness of the people. On this account Shangti no longer protected him, but sent down the great ruin which we have witnessed. Heaven was not with him because he did not seek to illustrate his virtue. Indeed, with regard to the overthrow of all states, both small and great, throughout the four quarters of the Empire, in every case there are reasons to be alleged for their punishment." The king speaks to this effect; Ye numerous officers of Yin, the case now is this, that the sovereigns of our Chow, from their great goodness were charged with the work of Ti. This was the charge to them, "Cut off Yin." They did it, and announced the correcting work to Ti. In our affairs we have followed no double aims: Ye of the royal house of Yin must follow us." pp. 454 to 458.

"I declare unto you, ye numerous officers, it is simply on account of

these things that I have removed and settled you in the west: It was not because I, the one man, considered it a part of my virtue to make you untroubled. The thing was from the decree of Heaven; do not resist me; I dare not have any further change for you. Do not murmur against me. Ye know that your fathers of the Yin dynasty had their archives and narratives showing how the Yin superseded the appointment of Hea. Ye now say further, 'The officers of Hea were chosen and promoted to the imperial court, or had their places, among the mass of officers.' I, the one man, only listen to the virtuous and employ them, and it was with this view that I presumed to seek you out in your Heaven-established city of Shang. I hereby follow the ancient example and have pity upon you. Your present un-employment is no fault of mine; it is by the decree of Heaven," p. 459, 460.

Extracts of this general import might be indefinitely extended. These are probably sufficient. This same style of announcement appears to have continued down from remote antiquity, with every successive dynasty. The first emperor of this dynasty Shun Chi, on obtaining the throne of China, made the very same statement to the effect that the emperors of the Ming dynasty had forfeited their right to the throne by misrule; and that Heaven had given it to him by reason of the goodness of his ancestors in ruling in Manchuria. There do not appear to have been any well understood principles to settle when any race of kings had forfeited their title to the kingdom. In practice it appears to have been decided by the sword. When there was such misrule as led to insurrection, or an attempt to overthrow the existing government, if the insurrection *was successful*, it was accepted as a manifestation of the will of Heaven, and that the favor of Heaven had been forfeited by the dethroned ruler; and that it had been given to the successful chieftain of the insurrection.

This recognition of the rule of Heaven, as the chief god of China, has given rise to a special phraseology in reference to different things connected with the government. In consequence of the emperor being thus regarded as specially designated by Heaven he is styled "The son of Heaven"—and "the emperor recognizes Heaven as Father and Earth as Mother." See Shoo-King pp. 268, 353, 427 and 564 for examples of this title applied to the Emperors. The corresponding language by emperors as recognizing Heaven as Father is found in imperial edicts. The throne of this Empire is styled the "Heaven conferred seat" in Shoo, p. 210. She, p. 432. The royal revenues as used for himself, and for the support of his officers, are styled "The Heaven appointed emolument." Chi. class, Vol. I, p. 214. "If there shall be distress and want within the four seas, the Heaven appointed revenues will come to a perpetual end," Chi. class, Vol. II, 254. "He did not call him to share any of the Heaven appointed places, or to govern any of the Heaven established offices, or to partake of any of the Heaven instituted emoluments." In connection with the displacing of an emperor by the chieftain of a success-

ful insurrection, we have many examples of the expression, as applied to that displacement, of "Heaven's appointed punishment." See Shoo, pp. 168, 176, 288, 296, 304, et alia. Dr. Legge's translation of Tien fah 天法 as the "Heaven appointed punishment I consider as, eminently correct. I have applied the same principle in translating the other expression. The obtaining of the throne, and the continuance in the possession of the throne is ascribed to "Heaven's favour" as see Shoo, pp. 216, 266, 314, 369, 373, 374 et alia. The infliction of calamities, as drought, famine and pestilence, is ascribed to Heaven; and they are spoken of as "Heaven sent calamities." See Shoo p. 193, 194, 276, 362, 364, 370, 371, 373 et alia. Even the city which was occupied by the Shang dynasty was styled the "the Heaven selected city." see Shoo, p. 460.

The way of truth and virtue are spoken of as "Heaven's way" in which all kings should walk—"Oh! intelligent kings, act in reverent accordance with *the way of Heaven*. "The founding of states and setting up of capitals, the appointing of sovereign kings, of princes and dukes, with their great officers and heads of departments, were not designed to minister to the idleness or pleasure of one, but for the good government of the people." Shoo king p. 254, and again "Families which have for generations enjoyed places of emolument seldom observe the rules of propriety. They become dissolute and do violence to virtue, setting themselves in positive opposition to the *way of Heaven*." Idem p. 575. It would be a better translation of Tien taou 天道 to translate it "the way marked out by Heaven," in accordance with the usage in translating the other expressions—and the term Tien chu 天主, though not found in the Classics, is used to designate the successive dynasties as each, in its time, is the "Heaven appointed dynasty." The direction and the control of all events and occurrences are ascribed to the decree of Heaven, Tien ming 天命, see Shoo p. 187, 199, 222, 223, 280, 272, 291, 311, et alia. It would indeed be impossible to conceive of or speak of, any administration being more entirely and absolutely under the control and direction of any Being, than the Chinese Classics represent the government of China to be under the control and direction of Deified Heaven. For it is of "the azure Heaven" that the writers speak, as appears from the odes written by an officer describing his feelings of melancholy at seeing the desolation of the old capital city of the Chow. He exclaims "Oh distant and azure Heaven! By what man was this [brought about]." She king p. 110. or in another ode, lamenting over the fate of the three worthies of Ts'in who were buried in the same grave with Duke Muh, the Poet says of each one, "When he came to the grave, He looked terrified and trembled; Thou azure Heaven there!" Idem p. 188, and yet again when a eunuch, suffering from slander, complains of his fate and warns and denounces his enemies," exclaims:—

"The proud are delighted,
And the troubled are in sorrow.

O azure Heaven! O azure Heaven!
 Look on those proud men.
 Pity those troubled.
 Those Slanderers!
 I would throw them into the hands of great Heaven"

[Shi king page 348.]

II.—I come now to consider how this theocratic government is administered; or rather the principles which are laid down to guide its administration. These are not presented in any formal, or clearly stated rules or regulations. They are to be gathered up from various statements showing where or how discarded rulers have come short in the performance of their duties; and other statements which are laudatory of those rulers which are especially honored and commended. In general, the government is an absolute government. The emperor is responsible to no one but to Heaven, who appoints him, and whose vicegerent he is. The great duty of the emperor is *to reverence Heaven*. Hence we find the statement made in the Shoo at p. 183. "*To revere and honor the way of Heaven* is the way ever to preserve the favouring regard of Heaven." The meaning of the expression *King tien* is very wide and comprehensive. It does not mean simply a reverential regard for, awe and fear of; these are all included and much more also. It includes a most careful and reverential observance of all the commands of Heaven, the faithful and diligent discharge of all the duties enjoined by Heaven, and the punctilious attention to all the ceremonics and observances established by Heaven.

I.—The first duty of the emperor is to perfect his own royal character and conduct; to seek royal perfection by acquiring every virtue and attaining to every excellence, intellectual and moral. It is thus enjoined, "Fifth of royal perfection. The sovereign having established his highest point of excellence, he concentrates in himself the five happinesses, and then diffuses them so as to give them to his people: then on their part the multitudes of the people, resting in your perfection, will give to you the preservation of it. That the multitudes of the people have no lawless confederation, and that men in office have no selfish combinations, well be an effect of the sovereign's establishing this *highest point of excellence*." Shoo. pp. 328, 329.

The emperor "should always think of his princely duties and cultivate a large and generous heart," for at page 473, the emperor is exhorted from doing these things which would hinder him from attending to these duties. And again at page 490, he is urged thus, "Exert yourself to achieve your proper merit. Seek to be in harmony with all your neighbors. Be a fence to the royal House." In thus perfecting their conduct as emperors, no ordinary example was set before them for their imitation. They were urged to imitate the former emperors who were of the greatest renown and excellence. They were thus exhorted, do you with reverence illustrate your instructions, and enable me to honor and follow the example of my immediate predecessors, to respond to and display the bright decree conferred on Wän and Woo; so shall you be the *mate of your by-gone fathers*." page 582.

But a yet higher standard was proposed for their imitation than the former most honored emperors. The example of *Heaven itself* was proposed to them for imitation. Thus it is said of the sovereigns of the House of Chow that, "thus it was that while Heaven exerted a great establishing influence, preserving and regulating the house of Yin, its sovereigns, on their part, were humbly careful not to lose the favor of Shangti, and strove to manifest a good-doing corresponding to that of Heaven" Shoo p. 457. But yet more explicitly is this instruction given at page 255. "It is *Heaven* which is all intelligent and observing. Let the sage king *take it as his pattern*; then his ministers will reverently accord with him; and the people will consequently be well governed." And again at p. 262. We read; "Formerly there was the premier of our dynasty who made my royal predecessor. He said, 'If I cannot make my sovereign like Yaon and Shun, I shall feel ashamed in my heart, as if I were beaten in the marketplace. If any one common man did not find all he should desire, he said, 'it is my fault.' Thus he assisted my meritorious ancestor, so that he be came equal to great *Heaven*." At p. 210, it is said "The former king was aways zealous in the reverent cultivation of his virtue, so that he was the fellow of Shangti. Now, O king, you have entered upon the inheritance of his excellent line; fix your inspection on him." At p. 427, we further read. "Let the king come here as the vicegerent of Shangti, and undertake himself, the duties of government in the centre of the land. Tan, said, Now that this great city has been built, from henceforth he may be the mate of great *Heaven*; from henceforth he may reverently sacrifice to Heaven above and Earth below." Then at p. 477 further read, "The duke said, 'Prince shih, I have heard that of ancient time, when T'ang, the Successful, had received the favoring decree, he had with him E Yin, making his virtue like that of great *Heaven*.' The Chinese monarchs, were thus urged and stimulated to cultivate royal perfection.

II.—One of the highest duties, if not the very highest, enjoined upon the emperor was attending to the sacrifices. The sacrificing to Heaven and Earth, at the winter and summer solstices, as well as on special occasions, and to the imperial ancestors, were the sacrifices, the performance of which devolved especially upon the emperor, as the Pontifex maximus of the nation. The attendance upon this duty commences with the great Shun, of whom it is recorded that "Thereafter, he sacrificed specially, but with the usual forms, to Shangti; sacrificed purely to the six honored ones; offered their appropriate sacrifices to the hills and the rivers; and extended his worship to the hosts of Shin. In the second month of the year, he made a tour of inspection eastwards, as far as Tae-tsung, when he presented a burnt offering to Heaven, and sacrificed in order to the hills and rivers. "Shoo. pp. 33-35, T'ang says, "I presumed to use a dark colored victim, and making a clear announcement to Heaven above and divine Earth, requested leave to deal with the ruler of Hea as a criminal," Page 187. E Yin thus writes, "The former king kept his eye

continually on the bright requirements of Heaven, and served and obeyed the Shün above and the Ki below, the gods of the land and the grain and the ancestral temple; all with a reverent veneration. Heaven took notice of his virtue and caused its great appointment to light on him." p. 199. Of another emperor it is stated, that "On the day *ting* we be sacrificed in the ancestral temple of Chow, when the chiefs of the imperial domain and of the teen, how, and wei domains all hurried about carrying the dishes. Three days after he presented a burnt offering to Heaven, and worshipped towards the mountains and rivers solemnly announcing the completion of the war," p. 309. Another emperor says, "Detesting the crimes of Shang, I announced to great Heaven and the Sovereign Earth, to the famous hill and the great river by which I passed." p. 312. And yet again, "I have received charge from my Father Wän; I have offered special sacrifice to Shangti; I have performed the due services to the great Earth," p. 287. It was a special virtue in the good emperors, that "they duly attended to the sacrifices pp. 457. But on the contrary the charge of neglecting the sacrifices was one of the greatest crimes which was charged against those emperors who lost the decree of Heaven in their favor. Thus it was said of the last emperor of the Shang dynasty "He abides squatting on his heels, not serving Shangti or the spirits of Heaven and Earth, neglecting also the temple of ancestors, and not sacrificing in it," p. 286. Of the king of Hea, it was said "he could not maintain the virtue of his ancestors unchanged, but contemned the shin, and oppressed the people." p. 214. It was charged against Show that "he neglects the sacrifices to Heaven and Earth. He has discontinued the offerings in the ancestral temple" p. 295. And thus they had severally filled up the cup of their iniquities.

III.—The third duty devolving upon the emperor was the appointing of officers to assist him in the administration of the government. At an early period these high officers were six in number as stated, with their respective functions as stated at pp. 528-30. "I appoint the prime minister, who presides over the ruling of the empire, has the general management of all other officers, and secures an uniformity throughout all within the four seas; the Minister of Instruction, who presides over the education of the Empire, inculcates the duties attaching to the five relations of society, and trains the people to obedience; the Minister of Religion, who presides over the ceremonies of the empire, attends to the service of the shin and the manes, and makes a harmony between high and low; the Minister of War, who presides over the military administration of the empire, commands the six hosts and secures the tranquility of all the states; the Minister of Crime, who presides over the prohibitions of the empire, searches out the villainous and secretly wicked, and punishes oppressors and disturbers of the peace; and the Minister of the Works who presides over the land of the Empire, settles the four classes of the people, and regulates the seasons for obtaining the advantages of the ground. These six Ministers, with their different duties, lead on

their subordinates, and set an example to the nine pastors of the provinces, enriching and perfecting the condition of the millions of the people," pp. 528-30. It was a principle of first importance that the emperor should only appoint men of virtue and ability to office. Paou-k'ong says at p. 262, that; "The sovereign should share his government with none but *worthy ministers*." Of one king, it is said that "He gave great offices to great virtue; and gave great rewards to great merit," p. 180. It is said of another emperor who was successful in ruling the empire that "He gave offices only to the worthy, and employments only to the able," p. 316. It is also said of "T'ang, the Successful that he was charged to set Hea aside, and *by means of able men*, to rule the empire," p. 456. In another place it is said of T'ang, that "He employed, to fill the three high positions, those who were equal to these positions," p. 512. It was the best wish of a patriotic statesman, as he counseled his young king, "Oh! from this time forth, may you and your successors, in establishing the government, seek to employ men of constant virtue." "Among the ancients who exemplified this anxiety there was the founder of the Hea dynasty. When his House was at its strength, he sought for *able men* to honor Shangti. His advisers, when they knew of men thoroughly proved and trustworthy in the practice of the nine virtues, would then presume to inform and instruct their sovereign saying, 'With our heads to our hands, and these to the ground, O sovereign, we would say. Let such a one occupy one of your high offices.' Let such a one be one of your pastors. Let such a one be one of your low officers. By such appointments you will discharge your royal duty," p. 511. It is also stated as one of the most prevailing causes, leading to the downfall of each successive dynasty, that they appointed unworthy men to office. It would thus appear that from the very first establishment of civil government, the *civil service* was a matter of the *very first importance* for the success and perpetuity of government.

IV.—It was also a duty incumbent upon the emperor to administer the government in accordance with the statutes of the Empire. From this it would appear that the statutes or laws were early arranged and made known among the people, and that the government was not administered according to the personal views of each successive Ruler. The duty of attending to, and ruling, according to the statutes, was considered so self evident that there is no special injunction in regard thereto. But the importance attached to it is manifest by the fact that there were law officers appointed who were considered "guardians of the laws." Thus it is stated of W'an and Woo "that to establish their government, they had the men of office, the officers of the laws and the pastors and these appointments were their three concerns." One of the gravest charges against discarded rulers was their disregard of the statutes in their rule. Thus of one it is said that in his government, "there is no consideration of the nature given by Heaven; there is no obedience to the statutes of the Empire," p. 271. Again it is said of Show, the king of Shang, "He has

driven from him his instructors and guardians. He has thrown to the winds the statutes and the penal laws," p. 295. These statements must impress every one how sacred the obligation to act according to the statutes of the Empire was regarded by the emperor.

V.—The duty which was enjoined upon the ruler with more frequency than any other perhaps, was the duty of the caring for and watching over the people. This is sometimes represented as the great object in the establishment of the government. "An emperor of the Shang dynasty says, "of old, my royal predecessors cherished every one; and *above every thing, a respectful care of the people*, who again uphold their sovereign with a mutual sympathy," p. 234. In the Book of Hea one of the emperor's brothers says:—

"It was the lesson of our great ancestor;—
The people should be cherished;
They should not be down-trodden;
The people are *the root of a country*;
The root firm, the country is tranquil." [p. 157.]

This duty is also *implied in this title*, "The great sovereign is the father and mother of the people," p. 284. In the great Declaration of Shang it is said "Heaven loves the people, and the sovereign should reverence this mind of Heaven," p. 290. In the announcement of the Prince of K'ang it is said, "Further still, you must seek out besides what is to be learned of the wise kings of antiquity and employ it in the *protecting* and *tranquillizing* of the people." In the case of Tsoo-ken, when he came to the throne, he understood the law of the support of the common people, and he was able to exercise a protecting kindness to words their masses, and did not dare to treat with contempt the widower and the widows p. 467.

"King Wān dressed himself plainly, and gave himself to the work of *tranquillization*, and to that of *husbandry*. Admirably mild and beautifully humble he *cherished* and *protected the common people*, and showed a fostering kindness to the widower and widows." p. 469. While such importance was given to this caring for the people by the good emperors, the neglect of the people was one of the gravest crimes charged against those emperors who lost the favor of Heaven, and who were therefore discarded. Thus it was charged against the king of Hea that "he could not maintain the virtue of his ancestors unchanged but contemned the Shin, and oppressed the people," page 214. Of Show, the king of Shang it was said, "he is without principle, *cruel* and *destructive* to the creatures of Heaven, injurious and tyrannical to the multitudes of the people." p. 312. Of the tyrant Kee, it was further said, "he extinguished his virtue and played the tyrant, extending his oppression over you the people of the myriad regions. Suffering from his cruel injuries, and unable to endure the wormwood and the poison, you protested with one accord your innocence to the Shin above and the Ki below. The way of Heaven is to bless the good and to punish the bad. It sent down calamities on the House of Hea to manifest its crimes," p. 186.

VI.—It was a duty incumbent upon the Emperor to see that the people were properly instructed. There are no detailed statements given as to what provision was made for the imparting of instruction in primary schools and colleges. Nor have we a full account of the studies which were pursued in such schools and colleges. But the fact that there was a Minister of Instruction and the great importance which is attached to instructing the people, imply that there were some appropriate means and facilities for imparting instruction. In the great declaration of the Chow, this duty is thus stated; “Heaven, to protect the people below, made for them rulers and *made for them instructors*, that they might be aiding to Shangti, and secure the tranquility of the four quarters of the empire,” p. 286. Of the founder of the Chow dynasty it is said, “He attached great importance to the people’s being taught the duties of the five relations of society, and to take care for food, for funeral ceremonies, and for sacrifices,” p. 316. This passage gives the fullest statement of the subjects concerning which instruction was given, and from this statement it appears that the instruction given had respect principally to the moral and social duties pertaining to the various relations of life. This system of instruction has been continued to the present time. The *sixteen apothegms*, as prepared by Kang Hi of this dynasty and explained by his successor, have reference to these same moral and social duties. And it is a regulation of the country that parts of this book are to be read on the 1st and 15th of every month for the inculcation of these duties upon the officers and the people. In the announcement to the Prince of K’ang he is urged, thus, “you must more remotely study the old, accomplished men of Shang, that you may establish your heart and *know how to instruct the people*.” In the book Kuen-ya which contains the instruction of the king to Kuen-ya when he was appointed to be the Minister of Instruction, the king says, “Diffuse widely the knowledge of the five invariable relations of society, and reverently seek to produce a harmonious observance of the duties belonging to them among the people.” p. 580. These five relations include all the civil and social relations of society, Ruler and subject, Parent and child, Husband and wife, Brethren to Brethren and Friend to Friend—and by attention to them the good order and peace and happiness of society is secured.

“From Heaven are the social arrangements, with their several duties; to us it is given to enforce those five duties and then we have the five classes of generous conduct! From Heaven are the social distinctions with their several ceremonies; from us proceed the observances of those five ceremonies, and then do they appear in regular practice. When sovereign and ministers show a common reverence and respect for these, do they not harmonize the moral nature of the people?” p. . And yet more strikingly is this duty stated in the announcement of T’ang as follows; “The great Shangti has conferred on the people below a moral sense, compliance with which would show their nature invariably right.

But to cause them tranquilly to pursue the course which it would indicate *is the work of a sovereign*," p. 185.

VII.—It was the duty of the emperor to give special encouragement to agriculture. The securing of sufficiency of food to meet the wants of the country, is necessary to the order and happiness of the people. The care of the interests of agriculture was, in the early ages, intrusted to the minister of works, whose duty it was "to settle the four classes of the people, and regulate the seasons for obtaining the advantages of the ground," p. 530. Of king Wän it is stated "that he dressed plainly, and gave himself to the work of tranquillization, and *to that of husbandry*," p. 469. Of Tsou-keä it is stated that "When he came to the throne, he understood the law of the *support of the common people*," p. 467. But of the emperors who succeeded them, it is said, "These all their life-time enjoyed ease. From their birth enjoying ease, they did not understand the painful toil of sowing and reaping, nor hear the hard labors of the common people." p. 468. The great importance which was attached to agriculture is manifested in this.

These injunctions for instruction have culminated in the system of competitive examinations which has existed so long in this country and which has done so much to develope and train the best talents of the country for the use of the state. For though their studies are restricted to the Classics, yet as these contain a matured system of political and social philosophy, and as the Chinese government is administered according to the system therein comprised, and as the duties of social relations are fully explained and enforced in them, it can readily be seen, that the thorough study of these Classics is a direct and most efficient training for the position of officers in this government, however unsuitable it would be for any other government. This system of training and developing talent for the service of the state has had more to do with the perpetuation of this government to this time, than perhaps any other feature in its administration.

Two of the early Ministers of Works were deified for their great merit towards the people, and are now known as the Sheih Tsï 獻祭, the gods of the land and the grain, and they are worshipped, not only by the officers, but by the common people, that they may have fruitful fields and abundant harvests. The importance which is still attached to the encouragement of agriculture is more clearly manifested by the custom which requires the emperor, at the commencement of spring in each year, to go through the ceremony of ploughing and sowing in the park on the South of the Capital city, in which the altar to the gods of agriculture is placed.

VIII.—There was another duty pertaining to royalty, which was very nearly related to the last, and which was also assigned to the Minister of Works; this was the duty of looking after the water courses and the streams that they did not overflow their banks, to the injury of the labors of the husbandmen; and that the roads were kept passable for the trans-

it of men and merchandisc. The duty of the Minister of Works reads thus, "Who presides over the land of the Empire." Which comprehends not only distributing it out to the farmer but to see that nothing rendered it untillable. The details of how these duties were performed are few and imperfect. But they are sufficient to show that attention was given to internal improvements. The first notice is in connection with the great inundation, when it is stated, probably with some exaggeration, that Yu, at the appointment of the emperor, "marked out the nine provinces, followed the course of the hills, and deepened the rivers; defined the imposts upon the land, and the articles of tribute." page 3. Again it is stated in the Canon of Shun, that "He deliberated with the chief of the four mountains, how to throw open all *the doors of communication between the court and the empire*, and sought to see with the eyes and to hear with the ears of all." p. 41. When Shun asked for some one, "Whom I may make General Regulator to aid me in all affairs, and manage each department according to its nature," all said, "There is Baron Yu the Superintendent of Works." The Emperor said 'Oh! Yes, Yu, you *have regulated the water and the land*. In this new office exert yourself.'" p. 43. And again it is said, "The Keang and the Han pursued their common course to the sea, as if they were hastening to court. The nine Keang were brought to complete order. The T'o and Ts'een were conducted by their proper channels. The land in *the marsh of Yun* become visible, and that of Shung was brought under cultivation." p. 113.

"Thus throughout the nine provinces a similar order was effected; the grounds were every where made habitable; the hills were cleared of their superfluous wood and sacrificed to; the sources of the streams were cleared; the marshes were well banked; access to the capital was secured for all within the four seas." p. 141.

The necessity and importance of keeping the roads in order is apparent from the next duty referred to as devolving upon the emperor; viz., the tours of inspection. And one of the results of the existence of the Minister of Works is seen, in the Imperial Canal from Hangchow to the Capital, one of the greatest works of internal improvement of the kind, in the history of the world.

IX.—In order that the emperor should know fully and accurately the state of the country and the condition of the people, it was enjoined upon him that he should make frequent tours of inspection to see that the laws were properly administered, the people well cared for and contented, and their education attended to. Of the emperor Shun it is stated, that "in the second month of the year he made a tour of inspection Eastward, as far as Tae-tsung, when he presented a burnt offering to Heaven, and sacrificed in order to the rivers and the hills. In the fifth month he made a similar tour to the South, as far as the southern mountain, observing the same ceremonies as at Tae. In the same way, in the eighth month, he travelled Westward as far as the western mountain; and in the eleventh month he travelled Northwards as far as the northern

mountain. When he returned to the capital he went to the temple of the cultivated Ancestor, and offered a single bullock.

In five years there was one tour of inspection, and four appearances of the nobles at court. They set forth a report of their government in words. This was clearly tested by their works. They received chariots and robes according to their services." pp. 35-37. In the Books of Chow it is stated that "The king of Chow brought the myriad regions of the Empire to tranquility ; he made tours of inspection through the How and Teen tenures : he punished all the chiefs who had refused to appear at court ; thus securing the repose of the millions of the people." p. 522. And again it is said, "In six years the chiefs of the five tenures attend once at court. When this has been done a second six years, the king makes his tours of inspection in the four seasons and examines the regulations and measures at the four mountains. The princes attend on him, each at the mountain of his quarter, and promotions and degradations are awarded with great intelligence," p. 530.

X.—It was also the duty of the king to see that offenders were suitably punished according to the laws. To see these laws properly executed there was the Minister of Crime, "who presides over the prohibitions of the empire, searches out the villainous and secretly wicked, and punishes oppressors and disturbers of the peace," 536. The crimes which were to be punished are thus stated ; "All people who, of themselves commit crimes, robbing, stealing, practising villainy and treason, and who kill men, or violently assault them to take their property, being violent and fearless of death ; these are abhorred of all. The king says, such chief criminals are greatly abhorred ; and how more detestable are the unfilial and the unbrotherly; as the son who does not reverently discharge his duty to his father, but greatly wounds his father's heart ; and the father who can no longer love his son, but hates him ; and of the younger brother who does not think of the manifest will of Heaven, and refuses to respect his elder brother, so that the elder brother does not think of the toil of their parents in bringing them up, and is very unbrotherly to his junior. If we who are charged with government do not treat parties who proceed to such wickedness as offenders, the laws of our nature, as given by Heaven to our people, will be thrown into great disorder, or destroyed. You must deal speedily with such parties according to the penal laws of king Wan, punishing them severely and not pardoning.

Those who are disobedient to natural principles, are to be thus severely subjected to the laws ; how much more the officers employed in your state—as the instructors of the youth, the heads of the various official departments, and the petty officers charged with their several commissions ; when they spread abroad other lessons, seeking the praise of the people, not thinking of the sovereign, nor using the rules for their duty, but distressing him ! These lead on to wickedness and are an abomination to me. Shall they be let alone ? Do you quickly, according to what is right, put them to death." p. 394.

There is perhaps no other function of government in relation to which the directions are so particular and minute. This fact manifests both the importance which was attached to the proper infliction of punishments, and the difficulty in attending to it properly. It is stated that, "Shun gave delineations of the statutory punishments, enacting banishment as a mitigation of the five great inflictions; with the whip to be employed in the magistrates' courts, the *stick to be employed in the schools*, and money to be received for redeemable crimes. *In ulcertain offences*, and those which might be caused by misfortune, *were to be pardoned*; but those who offended presumptuously or repeatedly, were to be punished with death. "*Let compassion rule in punishment.*" pp. 38, 39. The emperor said, Kaou-yaou, the barbarous tribes disturb our bright great land. There are also robbers, murderers, insurgents, and traitors. It is yours, as the Minister of Crime to employ the five punishments for the treatment of offences, for the infliction of which there are the three appointed places, and the five banishments with their several places of detention, for which three localities are assigned. Perform your duty with intelligence, and you will secure a sincere submission." pp. 41, 45. The emperor again said, "Kaou-yaon, that of these my ministers and people, hardly one is found to offend against the regulations of my government, is owing to your being the Minister of Crime, and intelligent in the use of the five punishments to assist in the inculcation of the five duties, with a view to the perfection of my government: and that *through punishments there may come to be no punishments*, but the people accord with the Mean. Continue to be strenuous." Kaou-yaou said, 'Your virtue, O Emperor, is faultless. You condescend to your ministers with a liberal ease. Punishments do not extend to the criminal's heirs; while rewards reach to after generations. You pardon inadvertent faults, however great; and punish purposed crimes, however small; in cases of doubtful crimes, you prefer the high estimation. Rather than put to death an innocent person you will run the risk of irregularity and error. This life-loving virtue has penetrated the minds of the people, and this is the reason why they do not render themselves liable to be punished by officers," pp. 58, 59. It is thus directed in the announcement of the Prince of K'ang." The king says, "Oh ! Fung; deal reverently and understandingly in your infliction of punishment. When men commit small crimes which are not mischances, *but purposed*, themselves doing what is contrary to the laws, *intentionally*, though their crimes be but small, you *may not* but put them to death. But in the case of great crimes, which are not purposed, but from mischance and misfortune, accidental, if the offenders confess unreservedly their guilt, you may not put them to death. The king said, Oh ! Fung there must be the right regulation in this matter. When you show great discrimination, subduing men's hearts *the people will admonish one another, and strive to be obedient.* Deal with evil, as if it were a sickness in your person, and the people will entirely put away their faults. Deal with them, as if you were guarding your infants, and the people will be

tranquil and orderly. It is not you, Fung, who inflict a severe punishment or death upon a man; you may not of yourself so punish a man, or put him to death." The king says, "In things beyond your own immediate jurisdiction, have laws set forth which the officers may observe; and those should be the penal laws of Yin, which were rightly ordered. The king says, 'In setting forth the business of the laws, the punishments will be determined by the regular laws of Yin.' But you must see that those punishments, as well as the penalty of death, be righteous. And you must not let them be worked to agree with your own inclinations, O Fung," pp. 388, 391. Prince of Lew on punishments says, "Heaven, in its wish to regulate the people, allows us for a day to make use of punishments. Whether crimes have been premeditated or are unpremeditated depends on the parties concerned; do you you so deal with them as reverently to accord with the mind of Heaven, and serve me the one man. Though I would put them to death, do not you therefore put them to death; though I would spare them, do not you therefore spare them. Reverently apportion the five punishments, so as to complete the three virtues. Then shall I, the one man, enjoy felicity; the people will look to you as their sure dependence; the repose of such a state will be perpetual. The king said, 'Ho! Come ye rulers of states and territories, I will tell you how to make punishment blessing. Now it is yours to give repose to the people; what should you be most concerned about the choosing of? Should it not be proper men? What should you deal with most reverently? Should it not be punishments? What should you calculate the most? Should it not be to whom they should reach? When both parties are present, with their witnesses and documents all complete, let the judges listen to the five-fold statements which may be made—When they have examined and fully made up their mind on those, let them adjust the case to one of the five punishments. If the five punishments do not meet it, let them adjust it to one of the five redemption fines; and if these again are not sufficient for it, let them reckon it among the five cases of error. In settling the five cases of error there are evils to be guarded against; being warped by the influence of power, or by private grudge, or by female solicitation, or by bribes, or by applications. When such things are, the offence becomes equal to the crime before the judges. Do you carefully examine, and prove yourselves equal to every difficulty. When there are doubts as to the infliction of any of the five punishments, that infliction should be forborne. When there are doubts as to the infliction of any of the five fines, it should be forborne. Do you examine carefully and overcome every difficulty, pp. 60. 44. From these extended quotations it will be seen how full and particular are the instructions in reference to this most difficult function of government. It will also be seen that, from the very first, the death penalty was in use as a punishment; and also how carefully it was guarded so as not to be unjustly inflicted. As when it is said, "But in the case of great crimes, which are not purposed, but from mischance or misfortune, accidental, if the offenders

confess unreservedly their guilt, you may not put them, to death," p. 388. And again, "You must see that these punishments, as well as the penalty of death, be righteous," p. 391. It is a *principle* which is at the *very foundation of this government* that it is established for the peace and happiness of the people. It is also a principle immediately connected with the one above adverted to, that in every case when the government *ceases* to accomplish the objects for which it was established, it is the inherent right of the people to discard those who are perverting their power to effect other objects, and replace them by those who will administer the government so as to effect the peace and happiness of the people—Or in other words the right of revolution for a just and proper cause.

It will be clear to all who will give this subject a thorough and careful consideration that these principles of the administration of civil government comprehend many of those which are now accepted as true principles, and which are the result of the advanced Christian civilization of the nineteenth century. In reference to this point, it might well be a subject of investigation how it came that the founders and early rulers of the Chinese people became possessed of so many of the correct principles of civil government. The very obvious surmise which occurs to me is this; we may well suppose that during the centuries before the deluge when the lives of men were extended through hundreds of years, the principles of human government were very fully elaborated. It is also a very supposable surmise that the All-wise Creator of mankind made known to the first ancestors of our race some principles of law and right for their guidance in the establishment of civil government. These principles thus settled by the Patriarchs, however they may have been disregarded during the years of bloodshed and crime, which brought upon them the punishment of destruction from the face of the earth by the flood, we may suppose they were preserved by the God-fearing portion of mankind and thus the knowledge of them was continued after the flood by Noah and by him communicated to his posterity. When some of these went off to eastern Asia and became the ancestors of the Chinese nation they carried with them the knowledge of the principles of civil government which had been established among men before the flood. And that where their numbers had so increased as to require a government they formed that government according to the principles which came down to them through Noah from their antedeluvian ancestors. This is not only a possible surmise, but it is perhaps the most probable source of these principles of government. We have, on one point, the clearest evidence that they derived *it* from Noah, and that *it* was a principle revealed by the Creator to mankind. That is in regard to the death penalty, which from the very first was in use among the early settlers in China. This penalty was enjoined by God, and made known by Him to Noah immediately after the flood, apparently to make good what was wanting in the infliction of punishments before the flood. God said to

Noah "Who so sheddeth man's blood, by man shall his blood be shed for in the image of God made he man." Gen. 9: 6.*

It must strike every careful reader of the Chinese Classics that they contain no instruction as to the manner of intercourse with neighboring nations. The only reference to such intercourse I have found is in Mencius at p. 30 of Dr. Legge's translation. "The king Souen of Ts'e asked, saying, "is there any way to regulate one's intercourse with neighboring kingdoms?" Mencius replied, "There is. But it requires a perfectly virtuous prince to be able, with a great country to serve a small one, as for instance, T'ang served Kǒ, and king Wān served the Kwān barbarians. And it requires a wise prince to be able, with a small country to serve a large one, as the king T'ae served the Hewn-yah and Kow-tseen served Woo. He who with a great state serves a small one, delights in Heaven. He who with a small state serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom." From this answer of Mencius it appears clear that he had no idea of the *intercourse* between adjoining independent and equal nations. He understood by the question, the intercourse between the adjoining nations of his own great empire. Sometimes one was in the ascendancy, sometimes the other. Their vision was limited to China, or all within the four seas which was presided over by Heaven and hence they had no rules or instruction for intercourse with other independent nations.

In the light of this view of the nature and principles of the Chinese government, it is easy to understand how great have been the objections and barriers in their minds to intercourse with other nations on the basis of *equality*. It will also be a subject for the consideration of Western statesmen how they can best disabuse the statesmen of China of this long established view of the nature of their own government, so that they may conduct their intercourse with other nations from the *common level* of one great brotherhood of nations.

It will also readily occur to all thoughtful students of the history of nations, that it cannot be wondered at that the Chinese government and people should feel very sore, at the many severe and rude shocks which westerns nations have given to their fancied superiority as the Heaven appointed and Heaven protected dynasty among men. Let patience be exercised towards this nation. Light is breaking in upon the darkness. And as the knowledge of the origin and history of mankind, which is

* "The fact that previous to the flood God gave special attention to the punishment of Cain, that subsequent to the flood, God authorized the death penalty to be inflicted by civil government, affords a just ground for the opinion that before the flood He made known the principles of civil government to the early ancestors of our race. This opinion is farther confirmed by the fact that God established a Theocracy among the Jews in which all the details of its administration were made known and also by the fact that the apostle Paul designates civil government to be "an ordinance of God." Romans, 13: 2. That ordinance must have been established at the commencement of government.

made known in the Bible that Jehovah "made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." Acts. 17: 26, becomes familiar to them they will understand their relations to other nations and the duties which grow out of these relations.

The Chinese government is now admitted to be in a state of decline. There is very little vigour in its administration, very little ability in its officers. On this account most persons speak very disparagingly of the government and of the principles of its administration. But if, as students of history, we would form a just estimate of any government and its principles we should study it when there was ability in the head of the government and integrity and efficiency in its officers, and when the principles of the government were carried out in its administration. If we would form a just estimate of this government we should rather study its history during the reign of the emperors Kang Hi and Hien Lung of this dynasty. These two rulers appear to have followed the teachings of the Classics in perfecting their own character and conduct as rulers and in administering the government according to the principles enjoined in the Shoo King. The country enjoyed a wonderful prosperity during their reigns, both in its internal peace and plenty and in its external power and influence. There is every reason to believe that under rulers of like ability and energy a similar prosperity would be enjoyed.

THE CLASSICAL LITERATURE OF THE CHINESE.

BY R. H. MACLAY, A.M.

THE famous classical writings of the Chinese comprise nine works, treating of subjects kindred in their nature, and affording to the student of all ages a study of the deepest interest. Their authors and subjects will be briefly noticed before we proceed to speak of them collectively, our object being more particularly to show the unbounded and molding influences for good that these wonderful monuments of antiquity have exerted upon the Chinese race. To treat of the classics separately would necessitate the writing of nine volumes, so vast are the fields of thought traversed by each of them, so interesting the subject-matter, and so momentous and critical were the events and the times that conspired to produce these remarkable specimens of literature. To these classical writings this immense empire owes her existence and her present degree of civilization; and to them her millions have looked during numberless ages for guidance in their political policy and for instruction in their daily lives.

As will be seen from the brief digest of subject-matters below given, six of the classics are attributed to the sage Confucius, (552-479 B.C.) Although he did not, in reality, write the whole of

these six works, yet those which were originally written by others were so completely altered, remodeled, and rewritten, that Confucius is most justly regarded by the Chinese as the common author of the entire six. Furthermore, the subjects treated of by these original authors took such a tinge in passing through the mind of Confucius that they were no more the work of others; and it is by virtue of their Confucian character alone that these writings have become immortalized. The three remaining classics were written by Tseng Sin, Kung Kich, and Mencius, the most renowned among the disciples of Confucius.

These four sages, then, are the philosophers of China, the authors of the nine Classics, and upon their lips have hung, for twenty-four hundred years, the billions of this empire. Contemporaneous, in sacred Scripture, with Ezra; in history, with Cyrus; in the oratorical world, with Demosthenes; and in the philosophical, with Plato, Aristotle, Zeno, and Epicurus; we are constrained to wonder at the perfection and the original and practical character of the productions of the four philosophers, whose land it pleased God to place so remote from "the cradle of civilization." The nine Classics are named as follows: 1. The Book of Changes; 2. The Book of History; 2. The Book of Odes; 4. The Book of Rites; 5. The Spring and Autumn Annals; 6. The Great Study; 7. The True Medium; 8. The Confucian Analects; 9. Mencius.

The Book of Changes was composed in prison by Wen Wang about 1160 B. C., and is one of the most ancient books extant. It treats of general philosophy, and the First Cause as taught by Fuhhi. His institutes were founded upon the eight diagrams from which has been deduced a system of ethics. The work was completely rewritten by Confucius about 500 B. C.

The Book of History presents us with a history of China between the dates 2350 and 770 B. C. The internal evidence establishes the conclusion that Confucius acted as editor of documents existing in his day; but the precise alterations that these ancient writings underwent in his hands cannot now be ascertained.

The Book of Odes is one of the most ancient collections of odes extant. There is nothing of an epic character in the work, nor even any lengthened narrative. The book contains about three hundred odes, and the internal evidence clearly assigns their composition to the period included between the dates 1765 and 585 B. C. The several authors of these poetic effusions are unknown. The work was compiled by Confucius, who, finding the odes current among his countrymen, embellished and versified them. Their prosody is unique. Most of them are composed in lines consisting of four syllables, each syllable being a word, as Chinese is a monosyllabic language. Although this

is the regular meter, yet poetical license permits frequent departure therefrom; and we find lines numbering from one to eight syllables, but no more. The quatrain is the favorite verse; but we also find stanzas consisting of from two to seventeen lines each. The rhyme is peculiar and varied. Thus we have stanzas of from two to twelve lines rhyming in succession; stanzas of from four to twelve lines rhyming alternately; stanzas of entirely irregular rhyme; and also a few in blank verse. These departures from the quatrain however, only enhance the beauty of the poetry, which would otherwise become somewhat tedious. The odes were sung in China as the compositions of the earliest European poets were sung in ancient Greece. Their style is simple and their subjects various; and they represent, in the purest manner, the habits of thought of the ancient Chinese.

The Book of Rites was written by an ancient prince, named Chou, who drew his materials directly from the lips of Confucius, thus acting, in reality, as the amanuensis of the sage. The work gives directions for all actions of life, referring not only to the external conduct, but being interspersed with excellent observations regarding mutual forbearance and kindness in society, which are regarded as the true principles of etiquette.

The Spring and Autumn Annals is an historical work written by Confucius himself, and is so named because "its commendations are life-giving, like spring, and its censures life-withering, like autumn." It contains a congeries of historical incidents extending from 802 to 560 B. C.

The Great Study was written during the fifth century B. C. by Tseng Sin, one of the most eminent of the disciples of Confucius. It is a genuine monument of the Confucian school, and its author faithfully reflects the teachings of his master. The argument of the work is briefly summed up in four heads: The improvement of one's self; the regulation of a family; the government of a State; and the rule of an empire.

The True Medium was composed by Kung Kich, the grandson of Confucius, and its date is about 490 B. C. The work has a noble, independent character, and is well worthy of being treasured in the library of the world's classics. Its plan is to illustrate the nature of human virtue, and to exhibit its conduct in the actions of an "ideal man of immaculate propriety," who always demeans himself correctly, in which alone consists true virtue.

The Confucian Analects consist of dialogues held between Confucius and his disciples, and were compiled by the sage himself. The date of the work has been fixed at about the beginning of the fifth century B. C. Its aim is to exhibit the duties of political government

as those of the perfecting of one's self; and of the practice of virtue by all men.

Mencius consists entirely of the conversations held between the sage Mencius and the princes and grandees of his time. It was written by Mencius himself, and its date is about 330 B. C. The object of the work is to tranquilize the empire, to rectify men's hearts, and direct their minds to heaven.

Such, in brief, are the subject-matters of the classics. A careful perusal will show that the nine works are imbued with the same spirit for the amelioration of man. The subjects and aim being thus collateral, it will be as unnecessary as impossible for us to enter upon the fields presented by each of the works, for they are too vast for treatment in a review. It is proposed, therefore, merely to take a general survey of the classics, and to show in what a wonderful degree these writings have benefited a third part of the earth's population. The unbounded admiration felt for the classics and their remarkable authors has caused these writings to become still more famous from the unequalled influence they have exerted in the formation of the Chinese character. They are held in great veneration for their antiquity and their excellent philosophy. Scholars commit them to memory, and writers quote largely from this inexhaustible source; for the arguments, illustrations, and sentiments are all but unexcelled.

These remarkable bequests of antiquity have not only had the most practical effect upon the manners and life of the Chinese, but they have furnished them with a model of government to which they have scrupulously adhered for more than two thousand years. The six Central Boards in Pekin, as well as the system of Government throughout the empire, are founded upon and modeled after the plans enjoined in the Classics. The religion of State is founded upon them, and the people are instructed from their earliest childhood in all the details they contain respecting conduct toward the aged, their rulers, and their parents. A critical examination of the works will discover the molding principles which operate on Chinese youth from earliest years. Nor is it difficult to account for the wonderful influence which the Classics have had upon the Chinese character. Those who are most aware of the excellences of the precepts and the incomparableness of the dogmas are those who have had experience in the tortuous dealings of the human heart, and have the power to enforce obedience upon their juniors. By the time these latter are qualified to take their place in the upper rank of the social system, habit leads them to exercise their sway over the rising generation in the same manner, and thus it is that the teachings of the Classics have been perpetuated.

The works are replete with the practical observations which dis-

tinguish the writings of the sages, and their principal object in writing them was to compare the misgovernment and anarchy which characterized their own times with the excellent and peaceful reigns of the ancient monarchs, and thereby to enforce those principles of good government on which they consider the welfare of the State to depend. The writings are interspersed with examples of ancient imperial ordinances, mandates addressed to the high ministers of State, plans and instructions prepared by statesmen for the guidance of their sovereign and the princes, imperial proclamations admonishing the people, and vows taken before God by the monarchs when going out to battle. The principles of administration laid down are founded on a regard for the welfare of the people, and would, if carried out in their perfection, insure universal prosperity. "If the exemplary ruler would teach and govern his people, let him employ eulogism and authority. Let him rather not execute the laws against criminals than punish an innocent person. Let him render his children virtuous, and preserve them from whatever can injure life and health. A virtue that delights in preserving the lives of the subjects gains the hearts of the people."

The seeds of all things that are valuable in the estimation of the Chinese are found in the Classics. They form the basis of their political system, their history, and their religious rites; and from them are evolved the principles of their "tactics, music, and astronomy." Here we have expressions drawn either from the recesses of feeling or descriptive of the state of public affairs, unexpected metaphors and illustrations, exemplary precepts of government and clear intimations of the knowledge of the one true God; which, together with the acknowledged antiquity of the works, encircle them with a lasting interest. Upon a careful perusal of these ancient writings, one cannot but be convinced that these Chinese moralists, though destitute of any adequate knowledge of the one true God, began at the right place in their endeavors to reform their countrymen, and that they did not fully succeed was owing to causes beyond their reforming power. They displayed remarkable originality of thought, inflexibility of purpose, and extensiveness of views, and are among the greatest men Asia has ever produced. Their writings not only prove them to have been masterly dialecticians, but show the shrewd insight they had of the character of their countrymen when they began as reformers and teachers by reviving the instructions of the ancients, and then gradually merging these into their *own* views. Had they acted otherwise, their moral teachings would have been lost entirely. Their writings abound in irony and ridicule directed against vice and oppression; and, clothed in their *reductio ad absurdum* garb, they sweep every thing before them.

The characters of the four sages present remarkable exceptions in

the Asiatic world, and they were ready to sacrifice every thing to their principles. "I love life," says Mencius, "and I love justice; but, if I cannot preserve both, I would give up life and hold fast justice." Again: "Although I love life, there is that which I love more than life—goodness; although I hate death, there is that which I hate more than death—wickedness." In native vigor and carelessness of the reproaches of their compatriots, they closely resembled the more eminent disciples of our Lord. These philosophers divided mankind into three classes: Those who are good *without* instruction, those who are good *after* instruction, and those who are bad *in spite of* instruction. Their estimate of human nature is high, they believing that it was originally good, and that "all men have compassionate hearts—all feel ashamed of vice." They exhibited the nature of human virtue in the conduct of an ideal man, who, having arrived at self-completion, conducts to the completion of other men and things. "He descends to nothing low or improper. In a high station, he feels no contempt for his inferiors; in a humble situation, he fawns not upon his superiors. He corrects himself and blames not others. He satisfies completely all the requirements of duty in the various relations of society and government. He murmurs against neither heaven nor man. Hence, he dwells at ease, entirely awaiting the will of God." This is their standard of excellence; but, alas! unattainable by human strength *alone*.

Among the leading features of their philosophy are subordination to superiors and upright dealing with our fellow-men. Political morality must be founded on private rectitude. Filial duty, reverence for the ancient books and rulers, and adherence to old usages, are duties of prime importance. Their philosophy recognizes uprightness as the basis of all things, and harmony as the all-pervading principle of the universe. When there are no movements of the passions, this is equilibrium or uprightness; when the passions have been moved and they all act in due degree, this is harmony. When uprightness and harmony have been extended to the utmost, the universe will be at rest; and when they exist in perfection, there will result sincerity. Sincerity is *absolute* when *intelligence* results from it, and *acquired* when it results from *intelligence*. Sincerity conducts to self-completion, and possesses all the qualities which can be predicated of heaven and earth.

Man has received his nature from heaven; and, the nature being moral, conduct in accordance therewith constitutes what is right and true. By virtue of this moral nature, man becomes constituted a law to himself; over it he requires to exercise a jealous watchfulness; and, as he possesses it, he becomes invested with the highest dignity and power. A strict accordance therewith is called the *path*, and the re-

gulation of the path is called *instruction*. The path of duty is to be pursued every-where and at all times, while yet the secret spring is in the Heaven-conferred nature. "The path is not far from man. If man tries to pursue a path that is far from him it cannot be *the path*. When man cultivates to the utmost the moral principles of his nature and exercises them on the principle of reciprocity, he is in the path. Do to others nothing that you would not have them do to you."

Man is *by nature good*. If the heart be once rectified, little else will remain to be done; and then it is that we recognize the *goodness* of the nature. Man is born for uprightness; and, since the nature of man is good, there are in him the natural principles of righteousness, benevolence, propriety, and apprehension of moral truth. The several passions and affections, which are distinct both from benevolence, and self-love, in general contribute and lead us to public good as really as to private. There is, furthermore, a principle of reflection in man, by which he distinguishes between, approves and disapproves, his own actions. Man follows his nature to a certain degree, but not entirely; his actions do not come up to the whole of what his nature leads him to; and he often violates his nature. There is no part of himself which a man does not love; and as he loves all, so he must nourish all. In order to determine whether his manner of nourishing be good, let him decide *by reflection where* it should be applied.

The immense love of the philosophers for humanity dominated over all other sentiments, and has made of their philosophy a system of social perfecting which has never been equaled. Its sets forth the higher and more extensive principles of moral science which come into use in the conduct of government. Its object is "to illustrate illustrious virtue, to love the people, and to rest in the highest excellence." The method reaches from the cultivation of the person to the tranquilization of the empire; and the intermediate series involves the investigation of things, the completion of knowledge, the sincerity of the thoughts, the rectifying of the heart, the cultivation of the person, the regulation of the family, and the government of the State, culminating in the empire tranquilized.

The object of government is to make its subjects good and happy. Rulers should love the people, governing only for the good of those over whom they are exalted by Heaven. They have no divine right, but what springs from the discharge of their duty. The insisting on personal excellence in all who have authority in the family, the State, and the empire, is a great moral and social principle. This excellence must be rooted in the state of the heart, and be the natural outgrowth of sincerity. "As a man thinks in his heart so is he."

In the administration of government the ruler is exhorted to cul-

tivate his own character, to honor men of virtue and talent, to love his relatives, to respect the great ministers, to treat the whole body of officials in a kind and considerate manner, to cherish the mass of the people as children, to encourage all classes of artisans, to show indulgence toward men from a distance, and to affectionately cherish the princes of the empire. Hence are evolved five duties of universal application: Those between sovereign and minister, husband and wife, father and son, elder and younger brother, and friends. These are carried into effect by the three virtues—knowledge, benevolence, and energy; and the one thing by which these virtues are practiced is sincerity, which is benevolence by which a man's self is perfected, and knowledge by which he perfects others.

Filial duty figures prominently in the administration of government, and holds the highest place in the list of virtues and obligations. It is the root of virtue and the stem from which instruction in moral principles springs forth. Its observance is inculcated upon children from their earliest years, and hardly can a blacker crime be conceived of than disobedience to parents. Filial duty commences in attention to parents, is continued through a series of services rendered the State, and is completed in the reflection of glory upon our ancestors by the honorable elevation of ourselves. "When ministers disregard the monarch, then there is no supremacy; when the maxims of the sages are set aside, then the law is abrogated; and so they who disregard filial duty are as though they had no parents. These three evils prepare the way for universal rebellion."

The will of the people is the supreme power in the State, and the relation between ruler and people is clearly referred to the will of God. Heaven having produced the people, appointed for them rulers and teachers, in order that they should be assisting to God. Heaven gives the empire, but Heaven does not speak. It therefore evinces its will only by man's personal conduct and his conduct of affairs; therefore Heaven sees and hears according as the people see and hear. These principles, as exemplified in the classics, are indisputable; but their application must be attended with difficulty. The sentiments, however, have operated powerfully to compel the good behavior of the rulers of the empire for more than two thousand years, and the government of China would, were it not for them, have been a grinding despotism. The people are feared by their rulers on account of the great popularity and justice of these expressions, for in them it is claimed that the people are ready and anxious to be governed by a good ruler, "If the ruler be righteous the people will flock to him, and, though he wished to abdicate, he could not."

The two chief elements of benevolent rule are that the people be

made well off, and that they be educated. When the people have been made numerous through righteous government, then enrich them; and when they have been enriched, then teach. Upright rulers will secure peaceful administrations, by which the first step is attained; admirable regulations for agriculture and commerce are then proposed, by the faithful carrying out of which the second step is attained, and with this attained the people are fitted to profitably devote themselves to learning, which they could not do were their lives embittered by miserable poverty. And as these ancient philosophers proceed in their discussion of these two elements, and gradually develop the principles involved, we are astonished to find that their minds comprehend, especially in the latter one, what was not advocated by minds of our own prided civilizations until twenty-four centuries later.

The classics abundantly confirm the conclusion that the ancient Chinese had a knowledge of God, who frequently appears in them as "The Ruler of the Universe," "The Supreme Ruler," "The Great and Sovereign God," and "The Bright and Glorious God." He appears especially as the Ruler of men, giving them all things that they can desire. In producing the multitudes of the people he gives to them a good nature: but few of them are able to keep it so. He is perfectly just, and will of himself injure no one. He combines omniscience, omnipresence, and omnipotence. He watches particularly over the conduct of rulers, while they reverence Him and administer their high duties in his fear, and with reference to his will, taking his ways as their pattern. He maintains them, smells the sweet savor of their offerings, and blesses them and their people with abundance and general prosperity. When they become impious and negligent he punishes them, takes from them the throne, and appoints others in their place. Sometimes he appears to array himself in terrors, and the course of his providence is altered. The evil in the State is ascribed to him. He is called unpitying. But this is his strange work, in judgment, and to call men to repentance. He hates no one, and it is not he who really causes the evil time; that is a consequence of forsaking the old and right ways of government. Sacrifices were offered to God by the sovereigns in praise, supplication, and thanksgiving. They were preceded by fasting and various purifications. Libations of fragrant spirits were made, and the victims correspond to what we find were offered to God in the Bible times.

While the ancient Chinese thus believed in God, and thus conceived of him, they believed in other spirits under him. These frequently made their appearance on earth, and some of them were good and some evil.

A belief in the immortality of the soul has been a characteristic

of the Chinese from their first appearance in history. Many persons, who had led holy lives, are represented as being "on high, bright in heaven, ascending and descending on the right and left of God." Though the Chinese have always believed in a future state, yet it is portrayed as a future for the better, for these ancients appear to have shrunk from the contemplation of an eternity of woe. They believed, however, that in the future the felicity of souls would depend upon their probationary lives; those who had led the holier lives being nearer the throne of God, while the evil-doers would be further from the throne, and enjoy a felicity diminishing in proportion to the wickedness of their lives.

As moralists, the writers of the classics stand almost unequaled. In their view of human nature, there is nothing contrary to the teachings of our Christian Scriptures. It does not cover what we we know to be the whole duty of man, yet it is defective rather than erroneous. They had no means of obtaining an adequate knowledge of God or of the fall of man; nevertheless God is always spoken of as the Supreme Ruler of the universe, through whom all things have been, are, and will be, and in whom are involved the divine personality and supremacy. They were without the light which revelation sheds on the whole field of human duty, and the sanctions which it discloses of a future state of retribution. They, therefore, indicate no ardent wish to penetrate futurity and ascertain what comes after death.

Compared with the precepts of Greek and Roman sages, the general tendency of the these writings is good; while in their general adaptation to the race and the society of the Orient of their times, they exceed even those of western philosophers. Instead of dealing exclusively in sublime and unattainable descriptions of virtue, these sages taught rather how the common intercourse of life was to be maintained, and in this respect their writings are distinguished* from those of all philosophers in other countries. The classics have, furthermore, exerted such an incomparable influence over so many billions of minds, that the works of Greek and Roman genius appear *merely* as mounments of literature, while these writings of China's sages are invested with an interest which no book but the Bible can claim. One of their most remarkable features is their entire freedom from any description or language that can debase or vitiate the heart. The classics of the Hindus, Greeks, and Romans teem with glowing narrations of amours and obscenities; and the purity of the Chinese classics in this respect is most remarkable. Their moral tone is unexcelled, and there is nothing in them that will not bear the most scrupulous perusal.

The period that gave birth to the classics was one of great turmoil—one of social and political demoralization. Wars were rife be-

tween the several States into which the empire had become divided, and degeneracy and disintegration pervaded all of them. The sages, therefore, wrote their works because "the world was fallen into decay, and right principles had dwindled away." They directed their maledictions particularly against vice among the rulers of the people who thus came to fear the books on account of their popularity, and were consequently compelled to administer their rule in a far less tyrannical manner than they otherwise would have done. The morals of the empire were, at this time, in a deplorable condition. The teachings of a system of philosophy resembling, yet worse than, the epicurean had been commenced by the philosopher, Yang Chu, the substance of whose writings was: "Let us eat and drink; let us live in pleasure; gratify the senses; get servants and maidens, music, beauty, and wine. When the day is insufficient, carry it on through the night. For the being ends at death."

This system of philosophy had gained a footing, and was rapidly hurling the empire to destruction. Rulers and people grasped eagerly after its seductive teachings; and, in the course of a few years, China witnessed some of the most licentious times that have marked a nation's history. Then fell emperors; then came wars from within and without, and pestilence. The land was drenched in blood, and the empire was divided into innumerable States, carrying on an endless warfare with one another, when suddenly there glimmered through the dreadful darkness of those times the teachings of the classics. Their immortalized philosophers traveled over the country doing good among the people; rebuking the warring princes; exhorting to virtue and a unity of the empire; to purity in private and public life; yet always preserved from the wrath of princes by the reverence for them that was rapidly taking hold of the people. Benevolence, righteousness, propriety, and fidelity were inculcated. A bulwark of human nature formed for virtue was raised up. The current was stayed. The empire became united. Ameliorating influences pervaded society; and the philosophers of the classics did all that men, without an adequate knowledge of God, could have done to improve their fellows. The people were directed into the paths of truth and duty, and the empire was passed on for twenty-four hundred years further; and here she stands, wrapped in reverence at the feet of those philosophers to whom she owes her greatness and her existence, and lost in admiration at the tones of those voices that have come down through twenty-four centuries.

The classics are as remarkable for their beautiful solemnity and lordly composition as they are for their intrinsic worth as moral guides. The great sages and philosophers have here condensed the grandest

utterances of their wisdom, and the severest lessons of their virtue. The pathos of some portions of the works will draw floods of tears, the agony depicted in other portions will cause the reader to tremble in terror; while the calm, gentle flow of still other portions will bear him into a peaceful sea of oblivion, where he remains entranced until the waves of recollection wash him back upon the shores of reality. Lessons of virtue and morality are blended with exhortations to rulers and people to clothe themselves in humility, to search diligently after learning, and to repose in the pure excellence of virtue. "Grieve not that men know you not, but rather be grieved that you are ignorant of men." "Learning without reflection will profit nothing, reflection without learning will leave the mind uneasy and miserable." "Without virtue, both riches and honor are like the passing cloud: No man esteems virtue as he esteems pleasure." "The perfect man is never satisfied with himself; he that is satisfied with himself is not perfect." "Sin in a virtuous man is like an eclipse; all men gaze at it and it passes away. He mends, and the world stands in admiration of his fall."

The good that has been wrought by these writings is almost incredible; and when we consider that they were in those ancient times intrusted to silk and tablets of wood, bamboo and stone, and that they were so miraculously preserved from destruction during the long reign of the infuriated emperor, Chin Shih Huang, who issued the proclamation for the burning of the books and the destruction of the *literati* in 212 B. C., we are constrained to believe that a designing Providence alone permitted them to be transmitted to posterity unimpaired. They have been cherished by the emperors, the national historiographers, and the imperial music masters. They have promoted the cause of good government and virtue; they give us faithful pictures of the politics of the country and the social habits of the people, and, above all, they have exerted a wondrous influence for good throughout the masses of the empire. At their antiquity we gaze in astonishment, and their primitive beauty binds us fast in admiration. They echo through myriad ages the customs, lives, trials, joys and fortunes of the most ancient nation in existence in its integrity, and cast rays of light upon centuries when the world was slumbering. But is there no dark side to this picture? Has the government of China been perfect during the past two thousand years, or have her masses been renowned for their virtuous manners? Has her civilization not remained almost stationary for twenty-four centuries? Has she not been lashed by intestine wars? Have no foreign hordes swept through the land? Have no dynasties risen and fallen in seas of blood? Has the history of any nation been so crowded with battles, sieges, and massacres as

China's? Alas, that we cannot answer these questions as we could wish! And why? The philosophers of the classics were without the divine writ. They had no means of obtaining an adequate knowledge of the living God. The Redeemer had not yet sacrificed himself for lost humanity, and their minds were not enlightened by the splendor of the revelation.

The authors of the Old Testament were possessed of a living knowledge of the Supreme Being; the authors of the New Testament were flooded with the light of revelation. The Almighty, in his infinite mercy, has cast our lot among Christian nations. Are the governments of those nations perfect? Have their millions attained to the pure excellence of virtue? Have sanguinary wars, in which very brothers have gloated in each other's kindred blood, been wanting? What then? Do we assume that man is no better off for having received the will of God? or do we venture to compare that precious writ with the writings of the sages? The Bible reflects the mind of God. In it we trace His grandeur and His simplicity, His exaltedness and His condescension. In His wondrous love for fallen man the Almighty has here revealed His will. He has sacrificed His only Son, and, having placed before us the standard, He leads us onward step by step toward perfection. But men are prone to sin, hence the evils that befall us. In exact proportion, however, as we follow His teachings and throw ourselves upon Him, we are blessed and prospered. Hence it is that Christian countries have progressed so far beyond the civilization of China.

Until within a very few years China has been without the Bible. Her classics have been the sole guide of her masses, and men being prone to sin, many evils have befallen the empire. Her civilization has remained stationary, for she has been without the revivifying influences of the Gospel. Her philosophers submitted excellent plans and ideals, but for the execution of and compliance with them they depended upon human strength alone. On account of this, then, it was that they failed in bringing their countrymen up to the standard of our Christian civilization. Not that we would say that they could have done better than they did, for we believe they could not. Destitute as they were of the divine word, they did all that could have been done by unaided mortals to improve their fellows. They reared a monument of filial piety, mutual forbearance, improvement of self and fellows, human virtue, ideal government, private and public rectitude, uprightness, sincerity, morality, and humility; then drew their fellow-men by cords of family affection, kindness, and benevolence to gaze upon it through the vista of righteousness, propriety, knowledge, energy, peace, purity, fidelity, truth, duty, and religion. What else was wanting to give life

to this vast fabric? Nothing but the moving spirit of the Almighty and the permeating influences of the Gospel.

The missionaries of the cross are at work, but the field is boundless. Occasional spires point heavenward, as ships upon the deep. A few thousand have been saved from among these twenty score of millions. The field is too vast for the number of the laborers. The progress is slow, almost discouraging; but the energy and perseverance of these self-sacrificing philanthropists in a measure atone for the fewness of their numbers. They have left home, friends, familiar scenes, Church endearments, their native civilization, and all the Christian influences under which they have been brought up, to sacrifice themselves for the Redeemer's cause in this distant land. In their devotedness they travel through the interior, scattering the words of salvation broadcast, and, at the risk of their lives, lifting up their voices in the multitudes and pointing toward the bleeding cross. And how many have nobly perished with that immortal, "Father, forgive them; for they know not what they do," upon their lips! Would that Christian nations would redouble their efforts and send more such laborers to this field to bring to these perishing millions the Bread of Life, and rescue them from an eternal death! Let the lands of our nativity exert themselves to make some slight recompense for the innumerable blessings which a merciful Father has showered upon them, and strain every nerve to hasten the glorious time when salvation shall be within the reach of all. *Then* will the huge idol of Chinese superiority and superstition be shattered; *then* will China take her place in the family of occidental civilizations; *then*, clothed in righteousness, will she sit at the feet of Jesus; and *then* will a new generation of thinkers arise, to whom the classics will be a study, but not a guide.

Methodist Quarterly Magazine.

**PASTORAL ADDRESS OF THE FOOCHOW METHODIST
EPISCOPAL CONFERENCE.**

TO the Members of the M. E. Church in the province of Fohkien:—
Dearly Beloved:—

We, your pastors, in Annual Meeting assembled, wish to address you a few words of exhortation.

We acknowledge with gratitude to almighty God the growth and progress of the church within the prefectures of Foochow, Hinghwa and Yonping, and the Sub Prefecture of Ing-ching. We believe that most of the members gathered into the church are sincere followers of our Saviour Jesus Christ, and desire to live as becometh those who profess godliness. But in some portions of the work we have per-

ceived deficiencies in regard to certain matters to which we wish to call your attention, and

1. We earnestly urge upon you the importance of acknowledging the supreme authority of the Bible in all matters of faith and practice. We fear that in some regions, there is a defect in this matter. The Bible is not earnestly studied; and the consequence is that along with the Christian belief, many ancient superstitions are still mixed up; and with some members, when the question of the right or wrong of any practice is to be considered, it is not the custom to ask, "What does the Bible teach?" Dear brethren, this divine book is given to guide us in all duty here. We ought to consider it more precious than gold, and seek its guidance in all things.

2. We fear that in some regions there is laxity in the observance of the Sabbath. The same God who wrote on the tablets of stone His command, "Thou shalt not make unto thee any graven image," also wrote, "Remember the Sabbath day to keep it holy." This holy day is one of the most precious means of grace He has given us. It gives us opportunity to turn aside from worldly thoughts and cares, and learn of God and heaven. Its rest is needed for the body, its opportunities for instruction and prayer are needed for the soul. No one can neglect it without peril; and the true disciple will be eager to avail himself of it. It is wrong to speak of it as a hard thing to keep the Sabbath. We ought always to say with the Psalmist, "My feet shall run in the way of thy commandments," and do God's will gladly, and not as though we thought him a hard taskmaster. Always endeavor to be at worship, and to have your family there, as far as possible; and spend the rest of the day in studying the Bible, and instructing your households in the way of the Lord.

3. In some places we observe with regret that there is still a disposition to trust to foreign influence. Some members appear to think that because they are christians they must have an advantage over their neighbors in matters of litigation. As soon as any trouble arises, they go at once to the preacher, and seem to think it his duty to help them prosecute their cases, and even that the foreign Consul should be called to their aid. Were this to be yielded to, it would give great occasion for the charge that christians trust to foreign influence, and spurate themselves from their neighbors. This would be a great reproach to Christianity. We earnestly exhort all our members to keep the peace with all their neighbors; to put forth their best efforts to settle all difficulties in a peaceable way; and if, at any time, they feel it absolutely necessary to go to law, to do so as Chinese people, in the regular way. While your preachers should have loving hearts; and help you by advice when possible, you should remember

that their grand business is to preach the Gospel, and seek the salvation of men's souls; that this is a great work, requiring all their time and talents. They must not be looked upon as lawyers for church members. It is high time that this 藉勢 devil were driven out of our midst. If there are any members among us who are hoping for this kind of advantage, instead of seeking to save their souls, it would be best for the church that they leave at once.

4. We caution you against spending large amounts of money on various occasions of feasting. Your heathen neighbors often run into debt for such purposes; but the disciples of Christ should set them a better example in these matters. You have not much money, and there are so many important uses for it, that you do wrong to waste it on these things.

5. We exhort you to put forth your whole strength in supporting the gospel among you. If the Christian church is to become a really living church in China, it must be self-supporting. But in order to this, the members must love the church, and be willing to make sacrifices for it. If they are as earnest about it as idolators are in the service of their gods, we shall soon have Christian churches supported by Chinese Christians, just as we have heathen temples, supported by Chinese heathen. At least six of our Circuits ought to be fully supporting ten preachers now; and nothing will so well satisfy the Christians in America that there is a true church in China, as to see this matter rapidly accomplished.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

IN MÉMORIAM.

MRS. ELIZABETH, D. BUNN.

IT is with heartfelt sorrow (which will doubtless be shared by many) that we record the death of another sojourner in this million-peopled land,—Mrs. E. D. Bunn, the beloved wife of A. C. Bunn M.D., of the Am. P. E. Mission Wu-chang.

Feeling sure that God had called them to His service in China, Dr. and Mrs. Bunn left their home endeared to them by many sweet associations, and arrived in China in Dec. 1874. While prevented by family trials, sickness, etc., from acquiring sufficient knowledge of the language to work among the Chinese women, yet it may be truly said she was a succourer of many. Possessed of an intensely sympathetic nature, and altogether free from selfishness, the needs and sorrows of

others became her own, and she loved to minister help and comfort wherever she could. Whether in caring for sick friends, or becoming a mother to the motherless, or attending to the wants of needy Chinese patients, she forgot herself in her desire to ameliorate the sufferings of others. Impressed with the belief that each one should do all possible for the advancement of the work in China, she for some time in the heat of the summer rose early in order to give time to instruct a few of the senior pupils in the Mission School.

When sickness in the family compelled her to leave home, she went with many regrets, hoping on her return to resume the work,—which she did for a time until her own ill-health obliged her, most reluctantly to give it up.

For some time past she had been unwell, but lately our hopes were raised by seeing a decided improvement, and while we who loved her were rejoicing at the change, the summons came. On the night of Saturday January 26th, she retired to rest as usual, apparently pretty well, but was awakened about three o'clock in the morning with intense pain which continued for some time. The disease made rapid progress, and towards the evening of the 27th the crushing truth dawned upon us that she would be left to us but for a few hours. After many hours of unconsciousness, the laboured breathing grew more and more faint,—and at twenty minutes past twelve she gently passed away without a sigh.

For *her* we cannot, do not mourn; “to depart and be with Christ is far better;” but for the sorrowing husband, and three dear motherless children our hearts are distressed. Shall we not cry to “the Father of mercies, and God of all comfort” to make *His* consolations abound to that sorrowing heart, and to more than make up to those unconscious little ones the loss of a mothers’ tender love and care?

“Oh! call it not death—it is life begun,
For the waters are passed, the home is won;
The ransomed spirit hath reached the shore
Where they weep, and suffer, and sin no more.
She is safe in her Father’s house above,
In the place prepared by her Saviour’s love;
To depart from a world of sin and strife,
And to be with Jesus—yes, this is life.”

E. J. J.

Correspondence.

DEAR EDITOR:—

In your last number, H. C. D. refers to a subject of very great importance—that of a *Standard Classic version of the Scriptures in Chinese*. In the paper on Christian Literature, read at the May Conference, 1877, this was given as the “first of our needs” in that department, and surely the need can scarcely be over-estimated. To say

nothing of purely colloquial versions, any Chinese student sees at a glance that there is as wide a divergence between our *classic* versions as can well be imagined, or as could be effected by a deliberate effort to make them different. They differ for instance, in the leading elements of style, almost as much as though they were different or only cognate dialects. The urgent demand for a standard, therefore, can be readily appreciated without bringing into comparison the various mandarin and colloquial versions.

But the difficulties of producing a common classic version are quite as great as the demand for it. While this is no ground for discouragement, but rather for wise and energetic action, still it is well to consider carefully what is required to start such a large enterprise with reasonable hope of success. It seems to the writer that the three following are very essential points to be gained, 1. At the outset, we must have, not merely the opinions of individuals, expressed in the pages of the Recorder, but the hearty co-operation of the ten to twenty different Chinese Missions. 2. We must have the approval and the material aid of the Bible Societies, obtained through their agents in China or by other suitable means. 3. We require a Committee of Translators, not only thoroughly qualified for the work, but as fully *representative* as possible. These three points, of course, cover a variety of details, which need not be mentioned in this place. The work, when completed, will of course stand on its own merits, but under the favorable conditions, above hinted, it would be far more likely to win its way into general use.

In regard to the conformity of the Mandarin and Colloquials to the classic version, there is room for doubt. We are translating the Old Testament into Foochow Colloquial (the New Testament version having been long in use), and we had thought that the mandarin would serve as a sort of standard or model, yet we are very often compelled to depart widely from it in style, expression and collocation of words, as well as of whole clauses. Otherwise we should mar the idiom of our colloquial and strip it of its peculiar beauty and force. Still the mandarin and the classic versions are invaluable aids in our work, and a pretty close conformity can be attained in terminology and in what I suppose H. C. D., to mean by *key* words. The resultants in the various versions will be like fabrics, whose colors are about the same but variously blended, and still often very curiously streaked with hues peculiarly their own.

Recurring to the idea of a standard classic version, it must be a decided advance on what we now have in order to prove a success. After arranging details of translation, the translators will, of course, find intrinsic difficulties, not easily solved. Such letters as those of Dr. Douglas and Dr. Edkins in the last Recorder, to say nothing about the suggestive essay of "Gustavus," furnish hints of what will be needed in the new version to make good its claim to progress and superior excellence. Then, besides such root or fundamental terms as *πίστις*, *δημόσια*, *πνεῦμα* and many others that might be mentioned, we have a large class of particles, whose proposed Chinese equivalents are often unmanageable and unsatisfactory; and yet these particles must hold their place till the era of "the future language" dawns upon us.

The translator will be sorely puzzled how to dispose of his exegetical troubles in such a way as to increase the light of the old lamps which we have used so long. He will often ask *himself* the question which our venerable Professor, Dr. Hodge, so often put to his students in the class room, "What is the force of *yāp* in this clause?"

But, despite all difficulties, the work *ought* to be undertaken. We need it in the interests of harmony, of progress and of a united testimony before the people. And, more than this, we think it can be done, because it will occupy the vantage grounds of experience and of the valuable labors of predecessors.

The time seems propitious. The May Conference grandly disappointed our fears. Some of us thought that this and that topic could not be safely introduced, and yet there is reason to suppose that even the exciting question of *terms* would have been discussed calmly, and perhaps with profit, on the floor of the Conference. We know that we are very imperfect, but we also know full well that divine grace is mightier than our imperfections. Is it quite certain, my brethren, even the *term* question might not have been settled satisfactorily with God's grace and presence to help us? That is not the point just now, yet it is a similar one. We shall have the Holy Spirit, who indited the word, to help us in the proposed work, and is it too much to hope that success in this great enterprise will lead to a solution of that other problem which now blocks the way to complete harmony?

In closing I may be allowed to offer a practical suggestion. It is that the Committee on Literature canvass the whole field by active correspondence and ascertain whether the missions in China will heartily co-operate in the work in some feasible way. The thought that in such a work we need great faith is strongly impressed on the mind, as I write that sentence—a faith in direct antagonism to the feeling which would induce us to say, with a certain king of Israel, "Behold, if the Lord would make windows in heaven, might this thing be?"

C. C. BALDWIN.

MY DEAR SIR:—

The work in the Chu-ki district, 200 *li* south of Hangchow, a brief notice of which you inserted in your July-August, 1877 number, has through God's grace grown, and I trust, deepened since that date.

Nineteen persons have been baptized in one village; and there are about 40 catechumens in that place and in four or five neighbouring villages. In two places the converts have provided rooms for Divine worship at their own expense. There have been attempts at persecution and intimidation and there are many adversaries. Amidst the showers of blessing falling on other places, we would not fail to thank God for these droppings of His grace; and I trust that these villages may find a place in the prayers of the readers of the Recorder.

Dr. Galt's Hospital also gives us much encouragement. Five men have been accepted for baptism since the date of my last letter. The other Missions in Hangchow are cheered also by signs of God's blessing.

I remain my dear sir,

Yours very truly,

A. E. MOULE.

REQUEST.

The members of the Synod of China, or others, who expect to be present, at the meeting, in this city, May 2nd, 1878, will do a special favor, by sending me word, previous to April 10th.

D. N. LYON.

HANGCHOW, February 18th, 1878.



Missionary News.

Births and Deaths.

BIRTHS.

At 219a Bluff Yokohama, on January 17th, the wife of Mr. ROBERT LILLEY of a daughter.
 At Canton, on January 27th, the wife of the VEN. ARCHDEACON GRAY, of a son and daughter.
 At Foochow, on February 12th, the wife of the Rev. L. Lloyd, of the Church Missionary Society, of twin sons.
 At London Mission, Shanghai, on February 23rd, the wife of the Rev. E. R. BARRETT of a daughter.

DEATHS.

At 219a Bluff Yokohama, on January 25th, of Pleuro-Pneumonia, Mary, the beloved wife of ROBERT LILLEY Agent of the National Bible Society of Scotland, Japan.
 At Wuchang, on January 28th, the wife of A. C. BUNN, Esq., M.D. of the American Protestant Episcopal Mission.

ARRIVALS.—Per s.s. "Nagoya Maru," on February 14th, Misses A. S. Cooley and A. I. Schmucker to join the American Presbyterian Mission at Soochow, and Miss B. L. Houston to join the same Mission at Ningpo.

Per s.s. "Alaska," on February 14th, Rev. T. G. Selby of the English M. E. Mission, Canton, on his return.

DEPARTURES.—Per s.s. French Mail of December 28th, 1877, Rev. B. Helm of the American Presbyterian Mission, South, Hangchow.

Per s.s. "Hiroshima Maru," on January 4th, 1878, Rev. S. Dodd, and family of the American Presbyterian Mission, North, Hangchow; also Rev. M. A. Churchill of American Baptist Mission, Ningpo.

Per s.s. French Mail, on January 24th, 1878, the Misses Woolston of American Methodist Episcopal Mission, Foochow.

Per s.s. "Nestor," on February 19th, 1878, Rev. J. A. Leyenberger of the American Presbyterian Mission, Ningpo.

TUNGCHOW.—Rev. L. D. Chapin writing from this place, informs us of a deep religious interest among the Chinese. Besides a general prayer meeting every afternoon, a special meeting for women is held every noon, conducted by the missionary ladies. There are also frequent gatherings for prayer at private rooms. A few have been converted. Those among the native Christians who hitherto have manifested no anxiety about their relatives, are now deeply anxious for their salvation. The young men seem to be baptized anew with the Divine Spirit. The work seems very hopeful and it is to be wished is an earnest of greater blessing to follow.

FOOCHOW.—The Foochow Annual Conference of the Methodist Episcopal Church was organized by Bishop Wiley, Dec. 20th, 1877. It consisted at the outset of five missionaries, five native elders, five deacons, and five members on trial. During the sessions of the Conference, the five deacons were elected to elder's orders, the five members on trial were admitted into full connexion and elected deacons, and fifteen new members were admitted on trial. Two "local preachers" were also elected and ordained deacons. The Conference took advanced action in regard to the organization of Sunday Schools, being much encouraged by the history of the Sunday School at Ching Sing Tong, in the Southern suburbs of Foochow, commenced about six months previously, and which has now the names of 150 boys of heathen families on its roll, about 100 of whom are in regular attendance. The Superintendent is a young Chinaman of much tact and energy, who gives little presents to the pupils who are most regular in their attendance—such as the half of a lead pencil, or a picture out of an illustrated paper. He also narrates Scripture stories, telling on one Sunday the story of David and Goliah, up to the point where they are about to enter into combat, when he remarks that those who wish to know the rest of it, must come again next Sunday. He is sometimes quite besieged by youngsters, during the week, to finish up a story partly told the previous Sunday. A delegation of these boys visited the Conference, and were kindly received. Bishop Wiley stopped the business of the Conference to make a brief address to the boys, full of sympathy and encouragement.

The Conference took strong grounds in regard to the observance of the Sabbath, and in favor of greater effort to accomplish the self-support of the native churches. It also appointed a committee to seek the appointment of similar committees from the other Missions, and to organize an Anti-opium Society. It is expected that this Society will soon be in operation.

Conference Sunday, Dec. 23rd, was the great day of the feast. The Love Feast in the morning, followed by a powerful sermon by Hü Yong-mi, and the ordination of deacons; the sermon in English by Bishop Wiley in the after-noon; the sermon of Sia Seh-ong in the evening, followed by the solemn service of the ordination of elders—all made up a day of unusual interest. The Conference closed on Christmas morning; and the preachers dispersed to their various stations with the joy of the Christmas carol in their hearts.

Bishop Wiley and family left Foochow for Hongkong, January 20th, expecting to make a brief visit at Canton, and sail for Yokohama, Feb. 1st. After a stay of a month or six weeks in Japan, they will return to the United States.

The Misses Woolston also left Foochow January 20th, and took passage for Europe *en route* to America, per French Mail Steamer from Hongkong, January 24th. They go to recruit health, and hope to return to their work in about two years.

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SWATOW.—Rev. S. B. Partridge, of

the American Baptist Mission, Swatow, writes, Feb. 1st:—

"The past year has been one of unusual ingathering with us. One hundred and sixty nine persons, representing about seventy cities and villages, have been received by baptism into our churches. Our present number, including eleven baptized in January of this year, is 523. We have not preachers enough to satisfy the demand made upon us. Since the 1st of October last, I have given the most of my time to out-station work, having spent but four Sundays at home in four months. Dr. and Mrs. Ashmore brought a young lady with them, and our Mission circle is larger now than ever before."

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CANTON.—On November 30th, 1877. Rev. E. Faber of the Rhenish Mission returned from Germany accompanied by Rev. W. Dietrich

and Rev. R. Eichler, who come to join that mission.

On December 31st, 1877, Rev. E. J. Dukes, formerly of Amoy, arrived in Canton to join the London Mission here.

The beautiful new Chapel of the Rhenish Mission was opened with appropriate services attended by foreigners and Chinese, on the evening of January 5th, 1878, and on the Sabbath following 35 new converts were baptized. A fine new school building has been completed on the same premises. Rev. F. Hubrig, who has had charge of this school for many years, expects soon to return to Germany.

Mrs. Preston, who, with her family, left Canton in October last in consequence of the death of her husband, Rev. C. F. Preston, has assumed charge of the Woman's Home, a school for Chinese girls and women, in San Francisco.

Editor's Corner.

In assuming again the duties of Editor of the Recorder, we do not promise anything more than to exercise sufficient editorial supervision over the publication to secure the regular appearance of such articles as may be supplied by members of the missionary body and others interested in the periodical. We, however, reserve a "Corner" in which we may from time to time offer some observations on current topics, indulge in criticisms of such things as need to be criticized, and fulminate generally according to the editorial humor of the moment. Those who are in search of things

recondite and profound will do well to turn to other parts of the Recorder. In the course of nineteen years of missionary life, several duties and cares have accumulated upon us, and we have not the time, even if we had the ability, to go into the deep mysteries of Chinese literature and Chinese philosophy. Happily, however, this is not necessary. We have among us a due share of sinologues and philosophers, who will no doubt, hereafter as heretofore, supply us with plenty of material for profitable study from the departments to which they have devoted special attention.

In accordance with the expressed wishes of a large majority of the subscribers to the Recorder, the "Term Question" is not to be discussed in the present volume. For that decision, we have no editorial responsibility; but as we enter upon our editorial duties just after the announcement of said decision, we of course recognize our obligation to abide by it. As we understand it, the decision does not imply that the "Term Question" is an unimportant one. On the contrary, all admit that it is of vast importance. Neither is it implied that the missionaries of China are unable to discuss the question in a spirit of courtesy and kindness. Never has a question which excited such intense feeling and was so hotly contested been discussed with greater courtesy and freedom from personalities, as all will testify who have watched the progress of the discussion in these columns. Nor is it to be inferred that the missionaries of China are unwilling to listen to argument, or wish to shut their eyes against any new light that may spring from any quarter on the subject. So far from this they have given abundant proof of the "patience" and "long-suffering" which are apostolically named among the characteristics of saints, as the discussion has "dragged its slow length along."

Having stated what is *not* meant by the closing of the discussion in our columns, it may be well to say what *is* meant. In our view, it is simply intended to say that the Recorder has had quite enough of the "Term Question" for the present, that there was danger of its readers being surfeited with that kind of

diet, that it is scarcely expected that anything really new can be adduced on the subject, and that the reiteration of old arguments in different form,—a sort of perpetual "Term Question" kaleidoscope—was becoming useless as to any practical effect, and monotonous as an intellectual amusement. It was therefore felt that these columns could be filled to greater profit with other material, and that all who feel it a duty or a pleasure to further ventilate the subject might well follow the example of some of their brethren, and resort to the convenient style of the pamphlet in giving their views to the public.

We must call the attention of the supporters of the Recorder to the fact that an immediate supply of good articles is a prime necessity. Our predecessor generally acknowledged in each number quite a respectable collection of articles still in hand. We have used up everything that was left or has come to hand so far. We do not wish to be receiving telephonic cries of "copy" at Foochow from that much abused member of the Press at Shanghai, who has most unjustly been made to bear the name of the enemy of all righteousness. That this evil, and other and more serious calamities, may be prevented, we bespeak an early supply of articles appropriate to our columns.

We hope that increasing attention will be given to the discussion of the various practical problems connected with missionary work in this Empire; and that more than ever before the Recorder will be availed of as a medium for making the experience of missionaries in different localities available to all

their brethren throughout the Empire. Everything connected with methods of work in various departments that are found successful, or that have been fully tried and found wanting, will be gladly welcomed.

The "Editor's Corner" will always have space for suggestive questions, for the mention of subjects which any correspondent may wish to see discussed, for inquiries for books and documents that may be wished for, or that any may have to dispose of. It may be made very useful in this way, and we cordially invite all our readers to avail themselves of it to the fullest extent.

THE Rev. Alex. Williamson, LL.D., in a letter to the editor, dated Chefoo, 25th January, which we have his permission to make public, says:—

"By last Mail I received the resolution of the Scotch Bible Society in reference to the action of the Shanghai Conference. I enclose it, so that it may speak for itself. The Secretary in a letter says:—

"We shall continue to allow the issue of tracts explanatory of the Scriptures, such as you yourself have prepared, and which may be supplied to fill the place of the proposed preface, while it might surely be possible to embody in a tract for separate circulation, in the same way, the leading notes the Conference wish to add to the text."

"He further remarks: 'We have looked very carefully at the question, being anxious to meet your views to the utmost; and in communicating the decision of the Board, we hope you will intimate this to the Conference, will thank

them for their co-operation, and express our hope that the friendly relations with the Missionaries will grow always more close and mutually helpful to the common end.'"

"In view of the momentous issues involved in any attempt at a change of the constitution of the Bible Society, I think the decision is all we can expect. To me it appears most encouraging. It grants a great deal; for I think headings could be so worded and arranged as to throw a flood of light on the chapters, and remove any obvious stumbling-blocks in the way of Chinese readers, while the marginal references could also be so managed as to aid the grand object of making the Bible self-interpreting. I think, therefore, we could not do better than 'cast about,' and try to find one or more men competent for this task, and ask them to undertake it. The preparation of the school and text book series will absorb the time of several of our best men; but still I think there are others who are free to enter on it. This work would be a most noble and useful achievement—in fact, perhaps, one of the noblest a man could engage in—viz., the elucidation of the word of God, so as to make it yet more intelligible to the uninstructed masses of this country.

"Some years ago, when the question under consideration was which Greek text to use as the basis of translation of the New Testament, the answer of the Clerical Secretary was, 'Present you translations; we will take the best.' So I feel certain that if we had these headings and references ready, the Board would adopt those best fitted

in small compass to throw light on the text. Let us then try and secure as clear, succinct and useful readings as possible; and we may rest sure they will be accepted; and with a tract as preface accompanying, the Bible will go a great way in supplying all that we wish. My hands are full of work, which will occupy a year at least, if spared. Thus I am prevented from doing anything towards it."

The action of the China Committee and of the Board of Directors is contained in the following minutes:—

National Bible Society of Scotland, China Committee, Glasgow, October 29th, 1877. *Inter alia*:—“Having read and considered resolution of the Shanghai Conference, May, 1877, in regard to the publication of an edition of the Chinese Scriptures with preface, notes and chapter headings, with accompanying letter from Dr. Williamson, 12th of July, agreed to advise the Board that in the opinion of the committee it was not expedient to propose any change in the second article of the constitution which as it stands makes it impossible for the Society to accede to the request of the Conference.”

“If explanatory statements are deemed necessary—though the Committee hold that the Bible as the completed revelation of God for the salvation of man, opens many avenues of the human heart, and may well be left, under the teaching of the Divine Spirit, to be its own witness as well as authority—the Committee would prefer that said statements should be apart from the text, to be circulated by the colporteurs or given (though not at the expense of the Society), as an accompaniment

to the Bible; and that, not so much on account of any fear of denominational teaching, as of the possible weakening or even marring of the teaching of Scripture by any synopsis or recommendation of its contents,—while permission for this separate circulation seemed to the Committee as far as the Board could go in view of the probable effect on the public confidence of any abrogation of the rule which requires that the Scriptures be published by themselves alone, without note or comment, “at the same time the Committee agreed to recommend that this rule need not hinder the publication in China, as at home, of Scriptures with marginal references and chapter headings, and that the Society should express its willingness to consider any proposal submitted by or through Dr. Williamson to that effect.”

Board of Directors, Glasgow, 5th of November, 1877. *Inter alia*:—“Read minute of China Committee, 29th of October, in reference to the proposal of the Shanghai Conference for the issue of Chinese Scriptures with preface, chapter headings and notes. Unanimously concurred in the conclusion of the China Committee, viz; That it would be contrary to the constitution of the Society to publish Scriptures in any language with preface and notes; but that the Society should encourage the publication of a Chinese Bible with chapter headings and marginal references. Instructed the Secretary to express to the Conference the regret with which the Directors found themselves unable to comply more fully with their request.”

Extracted from the Minutes.

WILLIAM J. SLOWAN,
Secretary.

We anticipated, at the time the resolution was adopted, making the request of the Bible Societies to issue the Bible with preface and notes, that the difficulties in the way would be found insuperable. We do not doubt that the propositions of the Scotch Bible Society are the best than can be secured from a Bible Society; and we see no reason why the British and Foreign and the American Bible Societies may not do as much. If this will not answer the demand, resort will have to be had to the Tract Societies. Dr. Williamson represents the Scotch Bible Society in China, and he is just the man to call upon those who can and will do the work needed; and we respectfully suggest that he should get some one to undertake it at once.

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ALL articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Record-

er, Presbyterian Mission Press, Shanghai.

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

* *

THE accounts of the famine in Shensi and adjacent provinces are most heart-rending. Rev. T. Richards, who is in the midst of the famine stricken region, estimates the number of starving people at nine millions. We are glad to see that appeals are being made to all the foreign communities for aid. We know that they will respond most liberally; and that the missionaries at the various ports will, according to their ability, aid in promoting the work of relief. Let action be prompt everywhere, and the sums raised be sent as speedily as possible to the Rev. William Muirhead, at Shanghai.

* *

We specially request all contributors to insert the Chinese characters for the names of places mentioned, excepting of course those of the open ports or other places that are well known to all.

Notices of Recent Publications.

上帝 Part I, *Is the Shang-ti of the Chinese Classics the same Being as Jehovah of the Sacred Scriptures?* Part II, *What Being is designated Shang-ti in the Chinese Classics and in the Ritual of the State Religion of China?* By Inquirer. Shanghai: Presbyterian Mission Press. 1877.

THIS is a bulky pamphlet of 70 pages, to which are added 26 pages, of Chinese quotations. Part I, ap-

peared in the Recorder last year. The subject discussed is a very important one. The author has evi-

dently used much laborious research, and gives the result of his investigations with great confidence as to his having arrived at the truth. His style is marked by a spirit of courtesy, and a freedom from personalities, that may be heartily commended to the imitation of all writers on the vexed question. The fiat having gone forth that the Recorder is not to discuss the "Term Question" during the present year, we do not feel at liberty to enter upon a review of the work before us; but we deem it proper to call attention to the fact of the worship

of earth by the Emperor, as described on pages 34-46, inclusive. So much attention has been directed to the Imperial worship of "Shangti" and "Heaven," that this earth-worship has been pretty generally neglected. It is well that the facts pertaining to it should be thus clearly brought out; and, whatever view may be taken of the other portion of the pamphlet, we doubt not that all interested in the study of the State Religion of China will be thankful to "Inquirer" for the facts he has adduced in regard to this matter.

The Foochow Essays. A statement by Rev. C. Hartwell. Shanghai: American Presbyterian Mission Press. 1877.

It is to be regretted that our old friend, the Rev. Charles Hartwell, is made to figure on the title page of his own pamphlet as the Rev. J. B. Hartwell. But all who read it to the end will find the right name there. Mr. Hartwell has a good right to be heard on the subject upon which he speaks. He writes in excellent spirit, and in stating facts does it generally with his usual accuracy. There is a little confusion in regard to "Mr. Hwang," which it may be well to attempt to correct. There was a "Mr. Hwang," who objected to the corrections that were made in the Essays, and insisted that the Essays ought not to be changed before being printed, unless with the consent of their authors. This "Mr. Hwang" is the personal teacher of the editor of the Foochow paper, and acts as assistant editor. His view of the case seemed to be sound, and was followed in the publication of the essays. Mr. Mateer supposed

this "Mr. Hwang" to be the one who acted on the Committee for examining the Essays and awarding the prizes. Mr. Hartwell corrects this impression, but was unaware that the other "Mr. Hwang" had made the objections referred to.

On the question of the inferences to be drawn from the Essays, we had intended to write for the last number of the Recorder, and set everybody right about it, but were prevented by the pressure of business attending the visit of Bishop Wiley to Foochow. Thus the last number of the Recorder open to discussions of the "Term Question" appeared without any light from us on the matter; and, as we do not propose to issue a pamphlet on the subject at our own expense, it is highly probable that the world will never know the exact extent of the loss it has sustained by our failure to write and publish an article on the "Thirty Essays."

Chinese Foreign Policy. By Rev. John Ross, Newchwang. Shanghai: Printed at the "Celestial Empire" Office. 1877.

THIS is a thoughtful discussion of a very important subject, which is not always treated with the candor and impartiality necessary for reaching right conclusions.

Mr. Ross holds, and gives good reasons for his opinion, that the conservative and anti-foreign policy of the Chinese Government is not based on *fung-shui*; but is owing to the belief "that western nations are bent on seizing the treasures of their cities and the lands of their beautiful valleys." The fear of the Chinese that a foreign party is being formed in China is shown to be justified by the history of Romanism in China. Proofs are drawn from the official records of China, from the Parliamentary Blue Book, from the assumption of rank by Romanists, and from cases illustrating their modes of interfering in the administration of justice. When a system of religion, introduced into the Empire by foreigners, calls its head "Emperor of the Faith" its cardinals "Kings of the Faith," among whom are four "Great Kings" (大王), who choose the new "Emperor," it is easy to see how very naturally the suspicions of the Government will be aroused; and where the Bishops of that sys-

tem assume the rank of *Taotais*, and the priests that of *Prefects*, when a Bishop has the audacity to command a *Taotai* to the *Tsungli yamen*, and ask marks of favor for him, it is not to be wondered at that the Government should fear the establishment of an "imperium in imperio," and watch with jealousy and fear the progress of such a system in the Empire. The cases of interference with civil administration given in the pamphlet—a few out of multitudes—show how completely the priests of Rome remove their converts from the jurisdiction of the rightful authorities, wherever they have the power to do so. Undoubtedly this attitude of Romanism in China has much to do with the hatred of foreigners, and the constant suspicion of their designs, which characterize the government of China. The true policy of foreign nations is, as Mr. Ross forcibly shows, to disavow everything tending to a foreign protectorate over natives of any class; and to recognize the just claim of the Chinese government, that all Chinese people, without exception, shall be subject to their country's laws for all civil and political purposes.

Woman's Work in China. Vol. I., No. 1. November. 1877.

OUR sisters have done wisely and well in this, their first publication. It is a book that will be read with hearty interest from begining to end by every one interested in work for the women of China. There are very few publications in which we do not find something that we prefer to skip, or to read, as bills are some-

times read in legislatures, "by their titles;" but in this periodical, there is nothing to be skipped. The education of girls in Boarding Schools and Day Schools, visiting among women, and medical work for women all receive a due share of attention. Miss Laurence asks a number of suggestive questions, full an-

swers to which from all the missionary stations would of themselves fill up, in an interesting and profitable way, a whole number of the work—which, by the way, ought to appear at least quarterly. Six months is too long a time to wait for so good a thing. It is evident, too, that there is an amount of literary

talent among our sisters, and a stock of interesting facts and incidents in their possession, that cannot find full vent in their own paper; and we beg to assure them of a hearty welcome to the pages of the Recorder, where we hope to see them frequently represented.

Transactions of the Asiatic Society of Japan. Vol. V, Part I-II. Yokohama, Japan Mail Office. 1877.

PART I of this volume informs us that thirty-four new members have been enrolled, ten General Meetings have been held in Tokio and five in Yokohama, seventeen papers have been read. These papers are for the most part, on Japanese topics, such as Japanese Heraldry quite fully illustrated, modern Shinto Burial Ceremonies, Japanese New-

year celebrations, modes of fishing in Japan, Metereological observations, Primitive Music, etc., but we find attention has also been given to other useful topics. Numerous additions have been made to the Library. Part II is devoted to a Summary of the Japanese Penal Code, read before the Society by J. H. Langford, Esq. of H. B. M. Legation.

The Chinese in America. By Rev. O. Gibson, A. M. Cincinnati: Hitchcock and Waldew, 1877.

SINCE this book was issued, the degree of D. D. has been conferred by two different colleges upon the author. It was a very appropriate thing for the colleges to do; but we do not know of any man who is better able to get along without the D. D. than Dr. Gibson. We know him well from intimate association with him during the greater portion of his term of missionary service at Foochow, and for earnest, faithful, hard work, combined with mental power, tact and common sense equal to every emergency, we have never seen, and never expect to see, his superior.

In the book before us we find a clear and concise statement of all the facts that bear on the question of the Chinese in America, together

with cogent reasoning on the problems raised by the presence of so large a number of Mongolians on the Pacific coast of that country. The author is no advocate of stimulating immigration from China to the United States; but he proposes to let the course of Providence, and the ordinary operation of the rules of supply and demand, decide as to the number of Chinese in America, while Christians put forth their best efforts to christianize and elevate the heathen who are brought to their very doors and into their households. The clear light of common sense shines so luminously in this method of treating the question that it is a wonder that it does not penetrate even to the dark recesses of the brain of the average

California politician. But that is a spot where darkness reigns in absolute supremacy—the more profound because willful. "None are so blind as those who will not see."

Dr. Gibson shows, from reliable and carefully collated statistics, that there are only about one hundred and fifty thousand Chinese in America; and that the country has received from Europe in a single year more than twice the whole number of the Chinese immigration for the twenty-five years since it began. He speaks frankly of the Chinese character, commending only what is praiseworthy, and by no means hiding or extenuating its faults. He shows what become of the Chinese who remain in San Francisco. Out of a total of about 33,000, there are 7,500 cigar makers, 5,000 merchants, traders and clerks, 4,500 house servants, 3,500 laundry men, 1,230 employed on sewing machines, about 10,000 in various other useful occupations, and about 2,600 prostitutes.

The scenes in Chinatown are vividly described, and are not particularly different from those to be seen in most Chinese cities, except as they are varied by outrages committed upon the immigrants by the unwashed hoodlums who claim to represent a higher civilization. The real value of the Chinese laborer to the productive industry of the country is shown; and the opportunities given to Christian effort by bringing Christianity into contact with paganism in a Christian country, are forcibly pointed out.

One chapter is devoted to the women, and it is a sad showing, not only of the wretched condition of the hundreds of women imported for

purposes of prostitution, but of the difficulties, perplexities and dangers, encountered by the author and his friends in their efforts to save and elevate such women as wish to escape from a life of shame, and put themselves under the protection of the Mission. A sketch of the missionary efforts of various denominations shows that there are nearly 300 church members; and that, reckoning those who have renounced idolatry, and become believers in the one true God, in theory at least, as among the results of missionary labor, the number cannot be less than four or five thousand. The abuses and indignities heaped upon the Chinese form a sad portion of the book. Every honest American must feel the blush of shame mantling his cheeks under the recital. It somewhat relieves the case that the bulk of these outrages proceed from a foreign element that is or ought to be under the control of the Roman Catholic clergy; but still it is utterly discreditable to a great Christian government that it is possible for such a series of outrages, often resulting in the death of unoffending Chinamen, to occur within its territory. A little judicious hanging of the perpetrators and abettors of such murders would be eminently wholesome.

Chapter XI. is a skillful and thorough dissection of Father Burchard—a Roman Catholic priest, who pandered to the prejudices of his flock by lecturing in public against the Chinese, going so far as to assert that "they are incapable of rising to the virtue that is inculcated by the religion of Jesus Christ." We wonder what his church expects to do with her thousands of

professed converts in China, if his statement is true. But Dr. Gibson's dissection does not leave enough of his reverence to be worth speaking about.

The Chinese view of the question is calmly and ably presented by the heads of the Six Compaines; and the author gives all the material facts bearing upon the problem, very appropriately before the Congressional Committee.

The book is worthy of a wide sale, and ought to be in the library of every man interested in the Chinese question, and especially in the developments connected with Chinese emigration to foreign countries.

Dr. Gibson has more than once been hung in effigy by the Anti-Chinese mob, and once his effigy was burnt at the stake in front of the hall in which the Mayor of the city was presiding over an Anti-Chinese meeting. We regret to see that on "Thanks-giving Day," an immense procession of so-called "Working men," composed largely of loafers and hoodlums who never work when they can help it, showed

the prevalent hostility to the Chinese by banners representing the latter as being kicked into the sea by huge Irish brogans; and their enmity to the friends of the Chinese by banners with such inscriptions as "Rev. Otis Gibson's Rest—Perdition!" We still more regret that the "Bulletin," which claims to be a decent and moral paper should say of such a demonstration as this, "The parade and demonstration was in all points a success, and highly creditable to the city." Most of all do we regret that the California Christian Advocate should content itself with saying that there was a "fair demonstration," and that "the mottoes were of a somewhat varied character." Prudence and reserve are admirable qualities in their proper place; but there are times when indignant denunciation of wrong doing is called for; and if ever there is a time when, and a subject upon which, the prophets of the Lord should "cry aloud and spare not," that time is just now, and that subject is the unrighteous and inhuman prejudice against the Chinese in California.

The Diseases of China, their causes, conditions and prevalence contrasted with those of Europe. By John Dudgeon, M. D. Peking, Glasgow: Dunn and Wright, 1877.

THIS pamphlet is valuable as a contribution to our knowledge of diseases more or less universal, but existing of course under different climatic and hygienic conditions. That the Chinese who violate almost every one of our hygienic laws should not be more subject to every form of disease induced by foul air, damp houses, foul bodies and light diet, seems strange. Why do they not always have cholera in summer

and lung diseases and sore throats in winter, is something of a mystery to one who has made frequent visits to Chinese cities, and witnessed the voracity with which they devour every green thing, during the former season, or knows of the discomforts of the latter. The brochure before us gives us some insight to the various causes which tend to prevent the natural consequences of unnatural modes of life.